Conjugal LOVE

REVEALD; 95237

in the Nightly Pleasures of the Marriage BED, and the Advantages of that Happy STATE.

In an

SSAY Concerning ...

Humane Generation.

Done from the French of Monficun VENETTE

By a P H Y SICIAN.

The Seventh EDITION

Amor Omnibus Idem.

LONDON: rinted for the Author, and Sold . b The Histon, at the White-Horle in

Water Lane, Black-Fryare,

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PREFACE.



of

HERE is nothing buman Nature is more defirous of knowing than the Origin of their Being; which

" is explain'd in this little Treatile; the admirable Order of Nature in

" the Production of Man is fully let " forth, to the Satisfaction of every

" Reader. A young Man may know

" by this Book what Constitution

he is off, and whether he is disposid A. 3.

The PREFACE, of for Continency of Matrimony, he 4 may learn at what Age he ought " to Marry, that he may not be E. " nervated in his younger Years, and " " pass a considerable time of his ci " Life without Pleasure. 66 66 " An old Man will find to what 66 ". Age he may be able to Marry, and " if he deligns to procure himsel 266 " Heirs, how he ought to behave himself with a Woman, to as to have Children. 33 16 In fhort, a Divine and Lawyer es may be fatisfy'd of the true Caules 66 of the Disolution of Marriages, and 66 be able to give their Opinion in it. 46. Even an Atheist that will read ** this Book attentively, and observe 66 all the Proceedings of Nature, in the formation of Mankind, may meet with

The PREFACE. with fome Reason to change his; he * his Sentiment. ght E. "A Debauche may know what and Wexations and incurable Infirmities. his " are caused by an irregular Love, and " having feriously reflected thereon, " may find Means either to Rand out " against the Violence of Love, or and preserve his Health by being. fel reserv'd for the future. ave ave But as I have borrowed the Matter " from the Publick, fo tis tealouable " to Restore it: And I hope in what yer ever Hands it may happen, they iles " may make the Use the Author and " intended, which is re preferve his it. " Health, by Living a negular Life. " And by that means abandon a Viead " cious one, which is the Hearty. rve " Defire the of Your Humble Servant, &c. icet ith A 4. THE

TH.PREFACE. Wat Barry Vexitions and mourably are cauled by appropriation having ferioutly reflected thereon, CONTENTS Port as I stone A . H. 2 the Matter Fibe Parts ministring to Generation in Men and Women, Ger Hands it may happen, they may make the U.c.the Antior aid ave lange H. A.P. II. bobasini "VI Of the Imperfections of the Parts of both Sexes, and their Proportion according to the Laws of Na-: 611-121 39 Df ture. CHAP

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Whether there is an Art in getting Boys or Girls



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Of the Parts ministring to General tion in Men and Women.

OD proceeded in the Greation of the World as famous Workmen, who feldom affect to shew the excellency of their Art at first, but de-

fer giving Proofs of their Mafterpiece till the close of their Work. Thus he began his Workmanship by Crea-B tures less perfect, and refted not till he had shown the greatest Tracts of his ad in forming Man according to Power on

h

his Image.

The Matter which the Almighty Pr made use of may justly be term'd a Vir. At gin Earth, since it had not as yet served th for any Production This Clay he to took the pains to shape into various in Parts we are composed of, Woman, who ch was to differ from us in Qualities, was ch not form'd of this Matter, and but for Justice, she should be made of a higher he and nobler Matter, feeing she ought fla to contribute much more than Man to. fic wards the great Work of Generation.

Truly, generally speaking, it seems as that Ged has shewn particular Care (if Par the the Expression may be allow'd) to form the Parts of both Sexes, that were to be rig made use of for the propagation of the con Species. For, confidering their Union, of Proportion, Figure and Action, as alfo Tr the Spirits that are brought to those of Parts, the Tickling and Pleasure that La is felt in them, and even the Soul that Wo relides there, (because, 'tis hence it sho sallies out to communicate it self to har another) considering all this, I say as a there

he here is no Body but what ought-to dmire, and make particular Reflectihis wer ons on those parts.

We call the principal part of Man's hty Privities the Viril Member, which the Ancients ranked among the number of their Gods under the Name of Fascinus, to teach us what Empire it has acquir d in the World: For no Charms or Enchantments can equal it. If perchance a Woman perceives it through fome slight unfolding of the Garments, her heart is at the same Instant in flam'd with a passion, that is with difficulty asswaged.

Truly, in these latter Ages, as well

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ere

Truly, in these latter Ages, as well ems as in former, People have had that (if Part in great Veneration, because tis the Father of human kind, and the Origin of the rest of the parts we are tomposed of. Villandre, as the History of France remarks, committed High Treason in touching the privy Parts of Charles IX with his Hands. ofe of Charles IX. with his Hands, The Law of the Old Testament orders the Woman's Hand to be cut off, that it should Scornfully, or Injuriously have handled those parts, and that same Law, as well as the New doth put allows y as well as the New, doth not allow any

engendering parts, to be admitted in an to the Church of God. And the Coffre on take Pride in cutting off their Enemie the Privities in the War, and making Pre fents of them bother Wives and Re Se lations, who wear them about their Necks as Necklaces! The Viril Men ber has a notable Commerce with the whole Body, if you touch it fome times hever to little radely, the Hear

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at the fame inflant feels Suprizing able heaviness and the Eyes share in the pain through Vertigo's, and a dan rit Truly, in these lattershaffish suores

Chillidering this Part in grdfsjii 'til apt to be taken for one piece; but be ing examined piece weal, icis found to the be covered with a little loofe Skin and with another fomewhat thicker wh fartified with Veins and Arteries, as allo enconfialled with a flesh y Mem ste brane, which shuts up, like a case, all En the parts that compose the Virger It we Rubhance is heither folid nor bony; if do it Wad been uff the fame nature with Co that of Dogs and Wolves, there would ter

the ral Adventures of Men and Women l in and there would have been no occasiffre on for witness to make out a Rape, if mie the Party had hung by this part.

Pre The common passage of Urine and Re Seed is placed in the midst of this hei part. The Glans covered with its pre-Tem puce, which is at one of its extremithe ties, has fuch tender and fenfible fleth, that Nature hath there establish'd the ear Throne of Senfuality and Pleasure in wing Women's embraces.

Two nervous, or cavernous Pipes, lan rine and Seed. They are filled with a loofe and spungy matter that resembles clotted and black Blood. The Arteries and Nerves bring Spirits into these small Cavities, which encreasing swell these two Pipes so as to stiffen the whole Body of the Membrane.

as All this is not done without a My m ftery; Nature having a delign in all its all Enterprizes, and that hardness which It we fometimes feel, against our mind. if doth not only animate and prompt to ith Copulation, but also to dart the matter, of which Men are made, with vio

ve lence into the Woman's deepest Parts. ral

The Verge cannot raise it felf without Muscles, nor continue fliff without na a perpetual supply of Spirits, it would he also be impossible, that the Seed should in be iquirted in as 'tis, were it not for o- nu ther finall. Mufcles that compress the m pallage, to make it fally out with pre-life

The Testicles are thut up in a Purse Ro as fomething very precious; from thefe in Nature draws forth matter for the ber forming Miracles every day in the pro- Ge duction of Men. These Parts evidence Lu Manhood and Strength, and it was not en allowable formerly in the Courts of he fuffice at Rome, for any Man to bear withers against another except his Tellicles were entire.

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43

Every Man has commonly two Tef-Be ficles, if one is diffordred, withered iv or wounded, the other may Minister to for Generation. Somehave naturally but out one as the Sylla's, Cotta's, &c. but then the Nature shifts up in this one part, all of what ought to be contain'd in both of Tis more frequent for People to have routhree or four Testicles than one and ure Observations of Physicians take notice, that there are few Kingdoms, but what we form is furnish

ith arnish some Families of Men that out have three Testicles, but these have not uld inftead of being more fertil by the to-number of these Parts, they become the mpotent, the prolifick Vertue being re-liftributed into too many parts to be of ny force i Agathoches King of Sicilly rie, Rochelle, land Mr. Pint , of this Town the per of Testicles was not the sittest for ro- Generation, whatever they might fan nce Luft and Pleasure, and that it was betnot er to be furnish de with one or twee of han to have more, we'll sinel mingas

ear till about the Age of Light of Tree his If Man, fays an ancient Philosoher, had his Testicles hidden in his ef Belly, there would not be a more late. red vivious Creature in the Universe, theret to ore to avoid the diforders of dafciving out sufnels, adds he, mature has placed en hemoutwardly, to receive Impressions; all of the Injuries of the Air, But Imay the infwer, that this doth not hinder Man; ive from being the molt lascivious of Creat he ures, because he is disposed for the ce, Relightsof Love at every hour, and in nat every Seafon; whereas most other Creak tures

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tures wait for certain Periods of Time fu boys Hool Lower

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in order to Copulate.

Besides, Nature has a quite different Te defign in Placing these Parts outward Ar ly; the Seed is much better prepared, in when it has room and time to perfect to it felf, and 'tis doubtless for this same his reason that Women's Seed is less rectifio fied than ours, because the Vessels that aft prepare its Matter, are incomparably fhorter, and less twisted with one and of other than those of Men

thorter, and less twilted with one an content than those of Men.

Most Children have their Testicles and hidden in the Belly, or Groins, and ex who cepting some few, they seldom ap ma pear till about the Age of Eight or olight or be vigorous, pushes out those parts had that before were hidden in Children tis that before were hidden in Children tis There are several Children whose Teff can ticles come down very late, and in le fome they never come down at all, and Cor then one would take them to be man Eunuchs, if they had no other Proof to mor induce us to believe them perfect. The Lady Argenton would never have call'd fect her Husband's Ability into question if had the had met with Testicles in his Purse and nor could they have justified his Fruit que fulnes

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and

me fulness by all the Proofs they had, if Ambrose Parco had not found out his en Testicles in his Belly after his Decease. ard And the Lapidary mention'd by Kercke ed, ingius, Obf. 13, would not have fung fed to strongly, had got his Testicles been me hidden in his Belly offer they fell Cti-lown when he was 18 Years of Age har after the fit of a Fever on some some bly For all Hippocrates, there is no realan an to believe his polition, wire That the right Testicle is hotter than the left, eles induals of that it engenders Males, ex whereas the other produces only Fer ap hiales. Experience and reason of or olige me to be of a different Sentiing ment from that Physician, forme know arts hat the Seed mixing together, when en tis fallying out, the offect we perceive, ef can't be attributed more to one Tellis in the than another, but rather to the and Complexion of the Man's and the Wor be man's Body; as we shall examine it f to more at large in the fequel a to sham The Moreover, I have observ'd in diff. ll'd secting several Testicles, that the lest i is had, for the most part, bigger Artesies uit wently must be more heated by Bloods

res

to Conjugal LOVE Revealed.

and quickned Spirits; besides, the left Testicle was generally bigger, Th firmer, and fuller of Seed than the al other, whence one might conclude a wh gainst the Opinion of Hippocrates, to that it ought to contribute more to no wards the Generation of Males than pet the Right. But, in Truth, to repeat it ies once more, neither the one nor the o- nd ther produces a Male fooner than aFemale; Witness what Gassendi relater els of a Man, who had caused one Testi na cle to be cut out, yet got Children af he terwards of both Sexes.

rwards of both Sexes.

The Testicles are closely cover'd T with several Membranes very hard to ide the point of a Lancet, that the Spirits destined for the Life of future poster ray rity, may not be dissipated through the Pores, their Substance is a Clew ull of Spermatick Vessels, which one may be term the end of the preparing and be so ginning of the Ejaculatory ones: It is made of an infinite number of small eed Shreads, which are as the Store houses of the Seminal Matter, that comes to from the arterial Blood silterated att through a thousand small Conduits, and the preveous Inice that slides in amounts one nerveous Juice that slides in amongst ous

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ray

the t through feveral little Windings, the The Interstice between these Vessels is the aken and with a glandulous Substance, a which communicates to them a Vertue to nd refin'd in the whole Body, is pero engender Seed. What is most pure t it ies and Nerves. The Muscles press nd preferve thefe two small parts; and . 0 Feeeep them up, that the preparing Vefater els, and those that contain the Seed, nay not be broken by the weight of ifts af he Testicles, and the violent agita-

er'd They could hardly avoid difmal action idents in this Pathon, if the fame rits fulcles did not ward the Shock by free rawing them up, and the Seed would ugh fren lack Spirits, if they were not lew ulled up to the root of the Virge by

may he same Muscles in the contract

d be Some Philosophers, and after them It is me Physicians, will not allow the malleed to be formed in the Testicles, uses ecause, say they, they have no sensimede Cavities, and no Passage for the ated atter to be brought through, as aland that these parts being cold, a Spiringfi ous matter cannot be concocied in them : 12

them; That in the diffection of Test the ticles no Seed can be perceived. The all are Creatures that have no Testicles do and engender nevertheless. Finally I that we are assured by some Observations, that Men who have been depride

ved of these parts, have got Children in notwithstanding this loss.

firong to those that only examin Na things in the Books of Authors; for the Truth thereo ly, by Dissection, and other better resthations, we shall soon be of another Opicle nien.

Tis known that the Spermatick All teries go directly to the Tellicles, and dividing in two Branches bring the from Sementifick matter to the Epididym we and the body of the Tellicle; beten fides, 'tis known that the Nerve to be which firing from the Sixth pair, as is these that come from the flip the Nerves, from the lower part of the Bac difficulty come, communicate to the Tellicles oble for ities matter proper for Generation that

Moreover, the Testicles being and thing but a Clew of Vessels, they havits, Cavities by the same reason, thou The

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folid

The seed that also being but an Excrement, Nature cles doth not suffer it to stay long in the ally Testicles, that the Party may not be indisposed, which is confirmed by Docern donaus, who meeting with a Testicle lieu in a Spaniard, of a prodigious bigness, cut it, and made abundance of Seed yer spurt out in the Eyes of the Spectators. In Nay, Fishes have some parts that stands them instead of Testicles: And sinal-cree by, Stories reported of Men and Beasts re that have engendered without Testicles, are sabulous, or else ought to be

understood in such a sense.

th

But the principal Objectionis taken the from the temper of the Testicles; yet you we know that the Brain is of a cold be temper, and of solid Substance, enough to be in its Nature a Glandula. There are no Cavity seen in the place where the Nerves have their Origin, and no last diffection as yet has made us able to les observe what becomes of the Blood, at it that is filtrated through its substance, and what the matter, next to the Spitalits, is that makes us move and feel. The little reddish Serosity in the most

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folid places, which I have observed by fineezing the substance of the Brain of a dead Body, is nothing but Blood that hegan to change into a Nervous Thus although the Brain be of a cold temper, as I have faid, and that it has been made, according to Aristotle, only to qualify the heat of the Heart, yet it produces Spirits more subtil and refin'd, than those of the Heart; for the Arterial Blood, mounting up more switfly by the motion it receives from the Heart, enters the substance of the Brain, in order to receive all its spirituous impressions. The Chymists and Stillers are at the same pass when they Still Brandy or fame pass when they Still Brandy or Spirits; for the Spirits of the Wine that is put into the Alembick, arising by degrees to the Head, and distributing afterwards by a long passage in a Vessel where they are received, would be a sharp and disagreeable to the tast, if they were not sweetned in the Serpentine, or Worm, by the coldness of a Barrel of Water. Thus the Cold gathering and condening the Spirits of the Wine, renders them more agreeable. e readilli berofity

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The fame happens to the Brain; for ood the Blood fallying hot out of the Heart, and springing upwards, enters of into the substance of the Brain, which by its coldness condenses the Spirits. for and renders the Blood the most subtil. he and most refin'd Liqu'r of the whole

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This being thus stated, there is no seeming difficulty to give a reason. why the Testicles are the Workers of humane Seed; for no body is fo ignorant of their being cold, because they confist of a Clew of Vessels pressed by little Glandules; and if we can be perswaded, that the Blood is subtilized by passing through the Brain, we ought also to believe, that the same Blood s rectifi'd by penetrating the Testieles, and that it becomes a feminal Spifit, if we may be allowed the Expression ..

There are two forts of Vessels faltened to the Extremities of the Teficles; the one brings Matter of elaborate the Seed, the other bringback the Seed ready made, and as terwards, according to the Opinion of Anatomists, discharge themselves into

the imall Cellules, or Store-houses at

the root of the Yard.

One may compare these small Cellules to the Cavities of a Pomegranate, when the Seeds are taken out; here the Seed is preserved for several Embraces, and different Generations I have often had the Curiosity to prese those little Bladers, and small Glandules that are found near them with my singers, to make the Seed come forth, and notwithstanding the coldness of the Corps, I have perceived a white, and pretty thickish Liquor, silter through a Membrane near a little Wart, and afterwards to pour out in the Urinary and Seed passage.

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The callosity and hardness of these Cells and glandulous Flesh, call a profirate, and not a small loss of blood running from the Temple Vein cut, renders the Schytes barren; for the Tartars being always on Horse back, they press these little Cells, by the weight and continual agitation of their Body to that degree that they are hardened and rendred incapable for the suture to squirt out the Seed after having received it.

数据依据 法无知 经无限的 医

Of the Woman's Parts.



FTER having diligently examined the Parts of Man, which ferve for Generation, it feems also to consider those of the Woman, and at the fame time to admire Na-

ture in forming them, and its marvellous Contrivance in their order and

disposition

If the privy Parts of a Woman were altogether the fame, as those of a Man, and no difference but in the uplide down of those parts we might, with some reason, say, that a Woman were an imperfect Man. and that the coldness of her Sex is the cause of the parts staying within, instead of coming forth, as they do in Men.

Galen, and Fallopius after him, for all their Skill in Anatony, met with great difficulties in maintaining this Opinion; fot if we observe the different tructure of the Parts of both Sexes. examining their number and bignets

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considering their Cavities and Figures, and, in fine, comparing their Action and Use, 'tis visible that they are altogether different from one another. What proportion is there between the Womb, and the Glans, or, if you will have it so, the Cod of a Man, and the Womb, the Man's Member, and the Clitoric. The Vessels that contain the Woman's Seed do not resemble those in Men, and their Testicles are made after another fashion.

But without sticking at such questions, that are of no use to my subject, let us examine, in few words, those privy Parts of a Woman that we are first aware of.

Nature is wonderful in all its Works, and produces nothing without delign. The Hair begins to point forth at fourteen or fifteen Years, at which time, according to Theodoret, the Soul is able to distinguish Virtue from Vice and consequently Nature then puts a veil upon the privy Parts of both Sexes, to signify, that Honesty and Modesty ought there to contablish their chief aboad.

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The privy Parts of a Woman, by ion some called Nature, because all Men al- we their Origin to them, are the cause f most of our Sorrows, as well as our the leafures and I dare fay, that all Diforers, that ever happened in the World and o do hapen in this our time, fpring om the same source. Only read the etronius, and be well versed in the ofe light Years History which he has write en of Nero's debauch'd Court, and I do

re truth of what I say.
The labia, and wrinkles of these arts, are only folds that the Skin akes there. They are almost like a oung Cocks comb, and these Wrinks s betoken Age, as well as those in e Countenance, when Women grow d, or elfe have been great profittue The Wrinkles called Nymphon use the noise that attends a Woans evacuation of Urine, which ould doubtless surprize us, it we ere not used to it, great uffui vom I

After the Nympha, are placed tour ttle Bits of Flesh of the figure of a yrtle Leaf, which, though conflantwatered, yet keep up the fire Na-

ture

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iv. ture has kindled in those Parts; nay inc often 'tis as Water upon quick Lime he which incites, and inflames them the wii 1. A more. These Caruneles, or little Bitse Flesti (called by Physicians Myrtifor _ble mes) as faftened to one another b anc Membranes, which often render th or 10 entrance of the Womb fo ftreight the Tearce one of the extremities of one fingers will go in, in a Girl of nine of ten Years, unless you injure her i tearing them. This is what the Matron would fignify in making their Report to the Magistrate of a Rape, when they fay the Cord is broken And the feparation of the same Parts was a cer tain fign of Defloration among th Jews, by yielding Blood the Nuptia Night, which we thall examine in the fequel, with a great deal of Cu

There is a Part above the Nympha longer more or less than half a finger called by Anatomists Clitoris, the which I may justly term the Fury and Rage W of Love. There Nature has placed he

Holity.

the feat of Pleasure and Lust, as it has ne on the other hand in the Glans of months. There it has placed those excel-

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ive Ticklings, and there is Leachery ind Lasciviousnes established; for in he Action of Love the Clitoris fills with Spirits, and afterwards stiflens as Man's Virge, which partalfo it refem. les. One may fee its Pipes, its Nerves and Muscles, neither is there a Glans, or Prepuce, wanting, And if it, was follow thorough, one would fay 'twas ltogether like a Man's Member.

This part, lascivious Women, often buse. The Lesbian Sappho would never have acquired such indifferent Reputation, if this part of hers had been ess. I have feen a Girl of eight Years, that had already the Clitoris as ong as ones little finger; and if this Part grows with Age, as tis probable t may, I am perswaded 'tis now as ong as that of the Woman, Platerus ays, he did fee, who had one as pig, and as long as the neck of a Goose.

Though this Part swells to the dehickgree spoken of, during life, in some lag Women, when Love fends Spirits the her vet the trouble one is at to has neet with it in dead ones would be s of incredible were not Emperience on my fide So that it may be allowed for truth, that the Parts are not in the same condition during Life and a fter Death.

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If this Part causes sometimes Disor ders in Women, it also is very advan tageous to them, for 'tis to the Womb what the Wind pipe is to the Lungs are In Conjunction with the Caruncles i corrects the cold Air, that might dil h order the Womb, and at the fame time ut hinders extraneous matters from enter ing into it. All the Parts already mentioned

would be ufeless to Generation, i Hymen, stiled by prophane Latin Pous ets, God of Marriage, was not of the be number. The ancient Anatomists, who only busied themselves about the mot common things of Anatomy, took thet, Carundles abovesaid to be the Hymen which being for the most part, knit to A gether by firong Membranes, oppolery the entrance of God Priagus, for he to the Tenets of the Pagans, that any att thing elfe but a God should oppose the modeliens of another Cod would not be reasonable, according designs of another God. Yet some en.

times it happens, though very feldom

hat Nature being willing to preferve owed he Womb of some tender Woman, ot in roduces a Membrane above the Urind a ary passage, that Air, or other exrancous matter, may not disorder, Difor pe interiour parts; and this Memlvan rane is properly call'd Hymen. It omb full of Veins, and commonly bored ungerrough in the middle, to give way les in one side to the Terms, and on the diffeher to the enterance of the Seed. time ut this Membrane call'd Hymen, benter g contrary to the Laws of Nature, natomists have taken the Caruncles, natomilis have taken the Calddelle, one in'd together by small Membranes, is rishe Hymen. As for Example Vefath Pous, Aquipendens Fallopius, Casserius, the chosius, Banbinus, and several others, who ho call these Caruncles joind together Hymen, which sometimes must be most er Hymen, which sometimes must be thet, as we shall see further.

men t to Among all the parts of a Woman that poletive for Generation, the Womb ought for he first named; and though 'tis one of ding e weakest parts, yet the treasures of any sture are deposited in it. It is the though where Diogenes used to plant ome en. and where he immortalized himlon

tha

felf without being asham'd, in the middle of the Streets.

It is fituated below the Belly, be tween the Bladder and the strait Gut th which ferve for Cushions to the mon di

firce and unrully Creature, while he w continues in his Mother's Womb.

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It's pretty large in middle-fiz'd Wo no men that are used to be often kiss'd No its depth is eleven fingers breadth, of a thereabouts, from the enterance to of the bottom, but 'tis very finall in Vir gins, and old Women, and, for the mole o part, no bigger than a Horse bean, or Pigeons Egg. In short, in these latter or tis nothing but a hard withered Skin h depriv'd of Arteries, and any feeming Veins.

When Maids have their Terms, or Woman has conceiv'd, all its fubitance puffs up a little more than before; and in proportion to the growth of the Child, the Woinb becomes larger and more extended in its Circumfe rence, but fortewhat thicker at bottom, by realon of the after burden that is placed there, and the number of Ver he fels it is furnished with in that part,

the which the experience of feveral Diffections has made me observed in any , be

A Bottle gives a pretty just liter of Gut the figure of the Womb, with this most difference, that its something flatter e he when empty; its Ligaments keep it knit to the lower Belly, that it can-Wo not be shaken without violence. Its fs'd Neck ties it below, and the Ligaments h, of fastened to the Groins and inner parts e to of the Thighs, hinder it from launch-

ng upwards, in those Suffocations that Vir o often trouble Women. 10 100 ? mof

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By reason of these two Ligaments. reeding Women are made fenfible of hose cruel pains in the Loins, as also ometimes for this same reason rendred pt to discharge upon the Buttocks the mpurities of an infamous Copulaion o stock too

ance But as the Womb cannot rife, fo and either can it fall, except it be through the ome extraordinary effort; for 'tis tied ger, bove by two firm and large Ligam feients, that refemble Bat's Wings. tom. here the Testicles are placed and at 18 Ver he Vessels that bring the Seed to the Vomb. By means of these Ligaments yart, he Womb is hindred from falling out

hich

of its place, through the heaviness of the Child, or by the violent efforts of the Travel, so that this part cannot possibly move out of the place Nature has up put it in, as the Ancients would make an us believe.

It is not only mastered by the a har boyesaid Parts, but a great number of secondaries, Veins and Nerves, that terminate in it, stand also instead of ad Ligaments, and the Membranes which encompass and constringe it, hinder its going out of its place.

We observe two Vessels that stand no fomewhat out from the rest on the of two sides of the Womb, which the Diocles stilled the Horns, because they ambear some resemblance to Horns is wh

Beafts.

The Neck of the Womb is one of the most considerable Parts, 'tis the Gate Te of Modesty, and according to common bed experience, the Sheath of a Manifel Member. It is naturally winding to holk keep off what may be hurtful to the Mewomb from abroad, and also to give, greater pleasure to a Man when he spur caresses his Wife.

When-

Conjugal LOVE Reveal'd. 17

is of Whenever this part begins to feel rts of he pleasure of Love, 'tis put in such possin agitation, that being of a nervous has substance, and full of folds, it widens make and streightens as occasion requires.

There is a necessity for a Woman's hea having Testicles as well as a Man er of feeing she ought to contribute so large ter fhare towards Generation : And I d of admire how any Physicians could be hich ed into the Sentiments of Aristotle a-

er its bout this matter. This Philosopher was of Opinion, that the Woman does tand not concur in Generation by yielding the of Seed, and that she contributes no hich thing but Aliment for the nourishing they and making grow what she conceiveth, s il which we shall examine more at large. stade labdillogati

f the But 'tis certain that Woman have Gate Testicles, spermatick Vessels and Seed, mor because they sometimespollute them-San selves; and their Testicles, which are, og thollow instead of being folid, es the Men's are, contain several small Cellugiv les, wherein a Humour is kept, that i he fourts up in the face of those that cut them.

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28 Conjugat LOVE Revealed.

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Paracelfus and Amantus a Portugueze have left in Writing, that the Womb is not the only place where a Child may be formed. They put a Man's Seed with some of a Woman's menstruou Blood into a Phial, afterwards they placed this Phial into Dung to observe how Nature went to work in a breeding Woman's Womb But, besides that, this feems impious and impossible, of dare not pin my faith upon an Empostor, and a few in the Experiment they propose. Wet I own that there are some Histories that mention Childrens being formed in a Woman's Stomach, and spermatick Vessels, which are called the Horns of the Womb; but to give my Opinion the first seems alto gether impossible, because the Stomuch performing daily Digestion of Blo Atiments, it cannot change its Action into that of the Womb. The other appears more reasonable; the Horn being a part of the Womb and having all what is marked for Conception ro and the nourishment of the Fatus, as we mall prove it in another place The Womb, according to Plate, is an Animal that is extraordinarily moved when

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Conjugal LOVE Reveal

THE EXE EXE EXE EXE STA

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Of the Imperfections of the Parts of both Sexes, and their Propor tions according to the Laws of Nature.



F we did but observe what passeth every Day in the World amongst the most perfect Creatures, in respect to Generation, we might

find that God, or, (if you will) Nature which is the Universal Organ of his Power, has given to every Species diff ferent Parts to perpetuate themselves As also that some Parts receive other when they Copulate. The Genitals of Renigles are not formed by chance. The Souls of Brutes and Intelligences in Women, make up the attire of the Privy Parts of both Sexes, by the order of Nature.

The Intelligence (or if you pleafe to speak otherwise,) the Soul created by

God

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God, and afterwards placed in the little Body of a Chinese, in the middle of China, to make use of this Example, chuses in the Body of its Mother, after Conception, the most proportionable matter for the forming of fuch parts, as must one day contribute towards Generation, There is no occasion for s of a Pattern, it is sufficient to execute the designs of Nature, and to keep the Measures and Proportions, which necessary for the figure of the privit the Parts of the Man that is to be born not The Intelligence therefore places those parts in their Natural fituation and

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ght makes a firset union between all the Compound, in order to render them hi ferviceable when occasion that force.

Another Intelligence of the fame pature with the formen is birty in Fran. to chafe a Matter in the Wor man's Intrails that has conceived that is most disposed for the forming of a Girl, it acts to well upon this occasion on, as to render the Parts proper to to be, in time, a place where a Man or Woman may be engendered as 1

Intelligences, for conforming Etres , they never do any thing that

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The privy Parts of these two Children are fo just, their Overtures fo proportionable, the depth fo regulated, their distance so well adjusted that nothing remains but to admire the work of God by the Ministry of thefe two Intelligences; for, althou they are distant from one another half the terraqueous Globe, yet they have framed the privy Parts of both Sexes fo exactly, that when these two Parts shall be in a condition to join amorously. nothing can hinder their Copulation They I fit fo well as if they were Call in a Mould, considering the proportion they bear to each other. But if thele Intelligences want Matter for the forming of the privy Parts of either Sex, or if the Matter is too copious, inflerible, on of some rebellious. Qua lities and Eignres. If the figure of the Mothers's Seed is hurt, for temper inordinate, then there is no probability that [thefe] Intelligence mould fucceed, in fathioning the Parts to perpetuate the Species, lep

I can neither blame Nature, nor the Intelligences, for committing their Errors; they never do any thing that Thil defective of their own accord, espes lo ially when they aim at Generation.

ially when they aim at Generation, and prefervation of Mankind and prefervation of Mankind Such Defects and Infirmities hapmire on not only to Children in their fother's Womb, but also after the hey are brought into the World in the world are following Articles.

Altho we are loath to expose the arts systemics of Love to the Eyes of ally, he World yet tis commonly

he World, yet tis commonly nown what passes in Wedlock, all no People would still be better atisfied to have a more perfect nowledge thereof, If on one hand her in has tacked Shame to this nowledge, to make use of St dustin's thought, on the other hand, lature nath placed nothing there

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of lature main placed holling its ut what is delightful and pretty its Nature never made any thing of elignedly it having establish'd La Nature never made any thing unefignedly, it having establish'd Laws or all the Parts we are composed of. the ommonly their Dimension both in ele and Women. The Man's Memer, according to the same Laws, ought ot, generally speaking, to be above fix Tawy

fix or feven Inches in length, and three four in circumference, which i the just measure Nature has kept in forming that Part in most Men. the Virge is longer and bigger 'tis to unweildy, for which reason the Inha

bitants of the Southern Countries an

not so proper for generation as we. The Passage of a Woman's privi Parts is commonly fix or feven Inche deep, interiour Circumference has n determined Measure; for by and ad mirable structure this Part proportion so well with a Man's Virge, that i becomes wider and streighter accord ing to the Instruments that touch it.

Caluits and Lawyers treat of the fort of buliness as well as Physicians but after a different manner. The fin think themselves obliged to take no tice of these things for the good People's Souls; by refusing Marriag to fuch as judge incapable, and fepa rating, for fome time, Husband an Wife, that may be indifposed for Ma ran er aus trimony, through some infirmities essa the Genitals. owa

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Lawyers find themselves induced three o ventilate these Questions for ch i he Interest of Justice, and the pt in good of the Publick : That they nay know the reason of the disis to olution of Marriages, the better to ectify this Abuse. But because this s are subject is but indifferently handled by he one and the other, I'le endeavour o give some light into the Difficulties, hat depend thereon, that they may or the future, judge more exactly of ach Differences, as shall fall under heir hands, either as Judges or Arbirators.

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When the Man's Genital's cannot nite with the Woman's People comionly accuse the Infirmities of une, or he other Sex? But for the better omprehending how these Infirmities appen we must imagine, that the atelligence which is ordered to form the Body of a Boy in the Mother's Womb, ot finding always Matter enough to rame the Gentials, is obliged to rener the fame parts defective, and be-ause the vital parts are more neessary than those which contribute owards the propagation of the Species, the Intelligence fometimes em

ploys all the Matter destined to form ones; and for this reason the privi Parts happen to be very small in time the Matter being managed for othe purposes. This gave occasion to a Observation of Platerus, who remarks that a certain Man had only Gans cover'd with a Prepuce, instead of the whole Member. The Defect of the privy Parts, as well a others, are not always Natural, and the Gentleman, mention'd by Pau Zachias, would never have got Children, if he had wanted half his Yard from his coming into the World.

Mortification of the Flesh, and Chaftity, are powerful Caufes of dimi nution in those parts. The Example of St. Martin convinces us of this truth. He macerated his Body by nuheard austerities to that degree, and stood up to zealously against the Li bertines of his Age, that after hi death, if we believe Sulpicius, his Yard was so diminish d, that 'twould hardly have been found, if its fituati on had not been known.

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Conjugal LOVE Reveald. 37

Too long, or too big Members, are neither proper for Copulation, nor Generation, so that for conveniency a Man's part ought to be middle fized, and the Woman's proportionable, in order to a stricter union, and to receive more agreeable touches in all parts.

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The only cause of the too great length and bigness of Members, is fuperfluousness of Matter the first Weeks of Conception: For the Intelligence that takes care to form this Part as well as others, not knowing what to do with fo much Matter after the principal Parts are form'd, employs it to make

along and lufty Virge.

Admitting it true what Phyliognomists, say, viz. That Men with big Nofes have also stout Members, as also that they are more robust and couragious than others, we have no reason to wonder at Heliogabulus's (whom Nature had favour'd with swinging Parts, as Lampridius roports) - making choice of big nosed Soldiers, that he might be able to undertake great Expeditions with finall Numbers, and oppose his Enemy with greater vigour. But at the

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that well hung Men are the greatest Blockheads, and the most stupid of Mankind.

Little Men haveoften a bigger Member than others; nay, some Sparks formerly had Virges of such a length, if, we may credit Martial, that they could even smell to them. And I cannot tell but this Poet may imitate Clodius, who debauch'd Pompeja, Casar's Wife, in the Temple of the Goddess Bana; for he, according to History, had one as long as two of the longest put together.

Tis doubted whether the Seed is prolifick, that passes thro a long Yard, Galen after Aristole starts this Question. They both say, that the Spirits of the Seed distinating, by the length of its Passage, the Seed cannot afterwards be fit for production. But several Physicians, and amongst others the learned Hucker is of another Opinion. For the Seed bearing directly down into the Womb, without receiving any alterations from the Air or any some positions for Generation; and what

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this last Physician relates concerning this matter, evinces that he is in the Right.

Unless the general Parts of both Sexes are well proportion'd, as I have already imitated, there is no probability of their joining ftrictly with one another. But if the same Man joins afterwards with a wider Woman, he meets with pleasure infread of complaint of pain he might cause to the first, by reason of the disproportion of their parts; infomuch that we may allow to be time, what the author of Remedies against Love has left us in Writing, viz That if we love. Perfons whose Inclinations are answerable to ours, and whose Parts are proportionable our Flame is and Tenderness, it the consequence

of our lawful Love. Indeed the two Women mention'd by Platerus, would never have complain'd in Court, had they been able to suffer their Husbauds; nor would the Judges have pronounced, with common Consent, that their Marriage hould be invalid, injoining the Wo men

M men to enter into a Monastick Life, and permitting the Men to marry a gain, had they not been fatisfied of gain, had they not been fatisfied of to the truth. For the next Wives these on Men were married to were bet. Men were married to, were betler if ter pleas'd than to make complaint of their Husband's Members.

I do not here speak of the prodigination ous bigness of some Men's Virges, we be know they are not design'd for Wed by lock, and 'twould have been manifest y, Injustice to have remarried the Marten spoken of by Fabricius Hildanus, who had one as big as a new born Child. Bigness and smallness are not the

only Faults, the Yard is also defection tive when of a little figure, or when no all the little parts it is composed a are are not in their right places. For relational marriage being instituted among the Chiftians in order to have Childha that the childhan there is no doubt, but if the hold Man's Genitals be so ill figur'd, as no had to be able to consummate the Marrials age, and withal, if this Infirmity being incurable, but that fuch a Marriag in ought to be declared invalid.

In fine, there are so many others.

Infirmities that deprive the Man Member of

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Conjugal LOVE Reveal'd. Member of its ordinary Function, that Life. 'twould require a particular Discourse v a to describe them all. To be brief, one d of thefe cannot agreeably enjoy a Woman, if bet one hath been rough handled by viruent Generrhaa, or a Nodus Virulentus, nt of if the privy Parts are afflicted with digi Scabs, Ulcers or Scars, if the Prepuce be excellive big, if the Yard be bridled Wed by the filament of the Glans; or last-nifes ly, if we are afflicted with any dif-man tempers that hinder caressing; all who which have often caused Dissolution of d. Marriages, as shall be examin'd in the the lequel. I am perswaded that Women are when not so hot as Men, as also that they ed are subject to more Infirmities. Bar-For renness, which is the most consideraing ple, proceeds fooner from the Wife than Husband; for, if the lest part the should be wanting of that infinite and pumber that is constitutive of the Gearn mitals, Generation cannot be accom-y bolish d and a. Woman that has fuch iag in Imperfection, can never hope to btain the glorious and sweet Title the fam Mother to bomohum & tent Love than to excess one that new ns

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I have no thoughts to speak of all the parts that concur within the for smartion of Children on the Woman's Louiside, I have said enough in the pre speceding Chapter. My design, at pre we sent, is only to discover such Infirmities of the privy Parts as may hinde me Copulation, and that may be Cured to I do not at all wonder that the Phenecians, as St. Athanasius reports, obliged their Chaughters by severe I away to pade Mar

Daughters, by severe Laws, to under Ma go defloration by their Slaves before as they were Married; nor that the Areve menians, according to Strabo Sacrifice Can their Daughters in the Temple of the of Goddels Anaitis to be deflowered Pr in order to find more advantaged life Matches, suitable to their Rank and wo and Condition. For 'tis not to be express for fed, what pain and faintness a Man ful mi fers in the first adventure, at least if the Maid be streight. The Consequence of such Embraces is rather Grief and let Hatred, then Love and Complaisance de nay, 'tis often one of the chief motive The of dissolution of Marriages. This is but far more agreeable to kils a Woman betthat is accustomed to the pleasures one that never had Love, than to caress one that never ha

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f all mew a Man before; for as a Locke for mith, when he first brings a new
man Lock to us, is desired to move the
pre springs, that we may avoid the trouble
pre we should meet with in the first turnfirmings of it, so likewise the People
indemention'd but now were in the right
to enact such Laws red to enact fuch Laws.

eneci Joan d' Arc, commonly La Pucelle the l'Orleans, was one of those streight nder Maids, had the profituted her Honour. efor as the Enemies of her Verture and Bra-A very publish this very day, William de fice Canda, and William de Jardins, Doctors the of Physick, who visited her in the ered Prison of Ronan, by order of the Enggeon lift Cardinal, and the Earl of Warnick, an would never have declared her to be pref fo ftreight, as to be hardly able to adful mit of a Man's Company, throw madely

f the It is no great fault in a young Wound man to have a fireight Vagina, or Liand let, unless it is to that pass as to hinder Generation, and Copulation too.

The large ones are more universal,

but the wide ones ought not always to

ma bear the blame; for in some it may be es of naturally as wide as in those that have

eve had Children.

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Though this last faultiness doth no ld. hinder Copulation, yet few wide W men conceive, because they cann keep the Liquor long enough, which the Man with pleasure, communicate ie

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them. The pass is naturally a little win are to them. ing, and doth not redress it felf till afie comes to the Point of an amorous Con you junction o'Tis but Justice that Natur The fhould friffen it, feeing it Miffenst orc

Genitals of Man, to favour the jour of the double of Man, to favour the jour of the double of the another, and facilitating of the Generation.

Yet when this Passage is dry'd an ies hardened, 'tis not an Love's powers who mend it, neither has the fancy strength at conough to rosten it, and the Spirit either working woon hardness. So the hear working woon hardness. So the hear working woon hardness. when working upon hardness to the he -nothing but the fuest and benignion Humours that Natura fends Monthly the to this place, can foften and nedrelly these hardned Parts. , noite and rel put

We should not meet with so many fia diforders tas tare oubservable amongstive Married People in France life Plates Sci Rules for so well en slends kepublish per were follow'd. They Matry blind liv

the ld, without confidering beforehand they are capable of Generation, annual they examine one another stark which aked before Marrying, according to ppoint Perfons for that purpose, I am wing are a great many People would be till after than they are; and Hammerherge Con yould never have been Divorc'd from atur beodorick had these Laws been in Bath orce.

No body can guess by viewing the 8 Putfide of a pretty and well shap'd Woman, whether she has any Infirmiies that may hinder Copulation. But Fig when the Husband goes about to exe-May inte the orders he re-

Hill eiv'd in being Married, Crescite of he meets with Obstacles, Mult.

that he Hymen or Caruncles, high joining closely together, and filling up the middle space of the Woman's Pri-

reflevy Parts, frustrate his efforts. Let him push till he is all in a slame, these Obany stacles will not give way to force, could be schollars of the Physician Agratel pendens. Women that are clos'd up, and

live after 15 or 18 Years, are not all old ss

pentirely so; they have a little hole or several together, for the Passage the Terms, and sometimes to give entrance to a Man's seed, altho' su Women are not sit for Copulation, ye they may sometimes Conceive; an after this manner engendered Cornell the Mother of the Gragebi, who we obliged to undergo succision, before she could be brought to bed.

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Child-bearing is often accompanies with such dismal accidents, that the Women are torn after a surprising tate. I have seen such as have have both holes in one. The Parts being both holes in one. The Parts being thus torn, and afterwards, by Nature put in their proper Places, there is such a quantity of Humours sent thinker that there is more Flesh generated than was before, insomuch that the being so when she afterwards in a capatity to embrace their Hustands, the are amaz'd at their not being so with as before a maz'd at their not being so with as before

Pocky Ulcers happening to the ge nital Paris of Women, cause the same leffects; they glue the Flesh, when they heal, on both fides to that de gree

Conjugat LOVE Reveald.

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hale gree, that nothing remains but a little hole, which ferves from time to time or voiding the Excrements. The Life s in danger, if you go to cut and enarge the Passage. Beninenius would not hear the Woman that alk'd his adrice in such like case, this Physician husing rather to let her continue in per illness, than to run the hazard of o many Accidents as may happen in hese Circumstances.

There are so many Infiematics in ident to a Woman's privy Parts that inder the confumption of Marriage nd consequently Generation, that would require a Book on purpose to peak of them severally. It shall fuf. ce here to add to what I have faid bove, that sometimes there are Exrescencies of Flesh in the lower part the Womb by which Copulation is, ustrated; also that the Clitoris, in me, swells to such a bigness as to event the entrance of the Yard; and Itly, that the Labia are sometimes, long and flouting, that there is a cellity of cutting them in Maids be-

CHAP.

Conjugal LOVE Reveald.

CHAPIII.

Of the Distempers that are cura.
ble in the Secret Parts of both
Sexes.



Atrimony being instituted to have Children there is reason to believe that if the Genital parts of either Sexs are not in a Capacity to admit a strict Conjunction, the

design of the Holy Church in confer ring this Sacrament will, in a great measure, be frustrated.

The Conjunction of Male and le male ought to proceed Generation Copulation failing thro' natural Infirmities, or some unthought of accidents, 'tis in vain to hope for Children, because one is a consequence of the other.

To explain my felf more clearly fice. I'll fay that a young Woman will e C

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Conjugat LOVE Reveald, 49

make a loud complaint in Court, of he length of her, Husband's Yard, he very approach whereof puts her to, mel torment. Indeed, the pain the iffers in being touch'd by it makes er lofe her Senfes, and quite stupifies er, the Man tearing her Nympha ourdering the Carincles, Splitting the assage, and forcing down to the very ottom of the Womb. From which ction enfues a great effusion of Blood. poseness, and other inconveniences hat she is exposed to after having

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een carefs'd in such a manner. Yet this is not without a Remedy? or cut a hole in the middle of a piece Cork, one or two inches deep, acording to the excessive length of the ard, and afterwards trim the Corke ith Cotton on both fides, wrapt or fine Linnen and quilted, and failined firings on each fide, and when Low akes its flames known, let the Memr pass thro' the hole of this Bolster, nd tye the strings to each Thigh to e of Pit on, and new Pleasures may be yoy'd hy the contrivance of this Anrly fice. The Damfel shall no more e Careffes of her Husband, n

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fuse his amorous Embraces. She must take care to have two, if one should chance to be forgotten or else necessity must make her find it agreeable to put her hand to it, by which means she'll avoid the pain she felt at first as also the despair of having Children for the time to come.

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The bigness of a Man's Virge is not fo troublesome as its excessive length it only enlarging the parts, which being membrations and flethy wider eafily at pleafure: Nature having made them for that purpose. Few Women now a days complain of the bigness of their Hulband's Members, provided Woman be middle fized, has good Haunches, and no faultiness in her se cret parts I cannot fee how any ill accidents can be fear'd from her being ferv'd with a lufty Tarfus the Nuptial Might. If the parts be too firmit, they may be dilated by proper Remedies, on elfe if you please, you may diminith the excellive bigness of the Man's Member, by means of cold and aftrin gent Cataplasms. But I should apprehend this fort of Remedies to be defirmctive to the Seed; infomuch that

Conjugal LOVE Reveald. 31

must lis better to widen the Vagina, than to fidd le away a great deal of time in ecel diminishing the bigness of the Yard. le to I told you before I should not here eans speak of incurable Distempers, nor of first the excessive bigness of the Member, dren that may be caused by some Distemper. I know that no Body is at fuch a s not time disposed either to please a Wife, or to engender. Nor can I believe hiel Peter Petrod Farrier, of the Village iden Cresciat in Swifferland, had a mind at 40 ade Years of Age to join amoroufly with men his Wife, his Yard being then as big s of as a new born Infant. For, according to the report of Fabricius Hildanns, he had a great mass of unequal Flesh, livid, and foft as a Musheroom, between his Thighs, which this German Doctor cut off. He was fo far from dying by this Operation, that he great better upon it, and had from time to time some motions of Concupiscence when lying by his Wife's fide, but, to his own misfortune, wanted parts to execute those secret Orders of Na-

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Conjugal LOVE Reveat d.

When the Filament which ties the Prepace underneath to the Glans reache to the Urniary passage, the Membe bends in standing, because the head being pull'd down, the Yard is conftrain'd to assume the figure of a Bow A Man thus disordered, pretending to Thew due benevolence, increases his pain, by the Yard's bending more than before. Yet the extream pathon of Love, makes some forget the pain ter mention'd by Hofman, who generously edr his Wife in spight of this Inconvent ency.

The remedy of this is not in the Feast difficult, only give a cut with a pair of Sciffors to the firing which keeps the Glans out of it's Byals, to hinder the Prepuce from joining any more with the Glans. To cure speeds Iv the pain that may be caused by the Operation, put in the Wound a piece of Linnen dipt in the White of an Egg, well beaten, and continue this Medicine for some days to give time

to Nature to cicatrize it.

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The Italian Matrons have an ugly ache Custom in this respect. They suffer sible the Nail of the right hand Thumb heat to grow, and when they perceive the con Filament of the Tongue, or Glans, in Bow little Children, they cut it with their ag to Nail, and thus break what keeps the his parts confined. But to tell my Opinion of Tearings cannot be more on, this fort of Tearings cannot but flion cause Inflammations, which may after ain terminate in Death.

fter. There is another reason for the crookufly edness of the Member viz. when the by Prepace is so joined to the Glans either eni maturally, or by neglected Ulcers. that there is no carefling one's Wife the without feeling most exquisite pain the Our Physicians that have not thought the unbecoming their Station, to con-the inbute with their own hands to Peo-iny ple's health, pretend that this Diftern-edic per may be cured if due Care and Ap-the plication is used; but they differ, in ece Opinion, about the Operation. Some an hink there muit be more of the Prehis puce than the Glans cut; because the me Prepace being a Skin that cannot bleed nuch, nor cause any considerable Indammation, as is daily observ'd in the

Circumfion of the Jews, the Operation on must by consequence be easier, and fir less dangerous. Others, to the con- for trary, will have more of the Clam his than the Prepute cut; because, say sai they, 'tis sooner cicatriz'd, and the ne Patient afterwards better difpos'd to get Children; aud 'tis also becoming and decent, to have the Glane coverd the But, for my part, I think it best to it keep the middle way between both Ma these Opinions; and if either of them must be favoured, it must be the first, After the Operation is over, and the Lu Glans uncovered, as much as is required, put, as I said before between both, a piece of Linnen dipt in the White of an Egg well beaten, or in we

fome other Digestive that the Surgeon shall compose, according to the Indication of the distempered Part, of the Pain, or other accidents which are always to be considered in the application of Remedies. We meet with ed an Observation in Fabricius Hildanns, of a Young Man of Twenty Years of Age, that is fuitable to our prupole: Inf

Being married to a Young Maid, he that found himself impotent the very Rat

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Nuptial Night, by reason of this Infirmity. This learned Physician performed himself the Operation upon him, and the young Man being cared satisfied his Wife so well, that she never complained of the Impotency of her Husband.

We meet fill with a third Cause of the crookedness of the Member, when it stands. After the Complaisance Man has had for an infamous Courtizana, by keeping himfelf a pretty white in a condition to fatisfie his enormous Lust, there happens sometimes to one of the fides of the Yard, that which we call a Nodus, which is nothing buo a hardness, commonly as big as a Bean placed on the Nerves of this part. There is but an obscure pain felt when you press this hardness clumsily, but when the Yard stands, the pain is insufferable, by the straining and bendy ing the Yard undergoes in this crooked posture, which is contrary to the Laws of Nature.

Some have pretended to cure this Infirmity, by fostining the hardness that causes it; but they have put their Patients in despair of a Cure, not fore-

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feeing, that emollient Medicines ap ply'd encrease the evil, by opening of the nervous parts of the Yand, and receiving more vaporous Spirits than before: For in moistening of the No. dus, the porous Ligaments are alfo widened in manner of an Ansurifwe, or swelled Vein fo that these means rather increase than cure the After the Compagnatic

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Experience teaches us to proceed after a quite different manner, and altrangent Medicines are known to perform the Gure alone: That dipping Pledgits or Lint, in fuch Composition one and applying them Luke-warm, flat the Nodus will foon cure aller brad a cite

James Houllier teaches us an ingenigelie one way to give the proper and patural are beure to a grooked Yard. He tells us, to that a Man that was impotent for this if very dreafon was perfectly quied af tis teroputting his Yard in a leaden Mould and proportionate in biguess, and keeping a wint close in it for some considerable time. A Man's Kard is foft and flaggy for the feveral reasons, that hinder the Actions on of Nature formed it for If too Yan young or too old, the Member will not ing fland,

Conjugal LOVE Reveald. 57

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stand, and when it happens otherways the stiffness is without effect, and no advantagious Consequences can be drawn for the propagation of the Species. The vaporous Spirits' are the cause of it, and 'tis rare to meet with prolifick Seed in those two Ages.

Otherways, if one is ill, or but latethe ly recovered from fome acute Diffemper, or if the Yard is discompos'd in any of its parts, there is no probabi-lity of its acting, before proper Remedies are applied. As also, when Medicines have been inwardly taken, or outwardly applied, to extinguish the flames of Lust, and vanquish the incitements of the Flesh, as we shall elsewhere observe; the privy Parts are too flaggy and lank, and not able to contribute to Generation of In fine if one is exhausted, or bewirched as fi tis said, all the Genital parts languish, and will not permit to Copulate with felves, who commonly gerolonsmow s

We shall only examine, at present, or the causes of curable Distemperso and in confine our felves to fuch as afflict the Yard, and render it lank without proing into remote Causes, referving that

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Head to be discours'd of, when I shall treat in general of the Impotency of ad no-advantations Configuencenally

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An acute Distemper destaoy's on Pathon; Love is languishing when we fliffer, and we are unable to enter in an amorous Conjunction, when ou natural Heat and Spinits are not mul -tiplied within us, and communicate

to our privy Parts.

A miserable Life doth, without doubt, extinguish our flame, and Man that fares low has no great Stolit u mach to divert himself with Women Excellive labour renders us wife in this point, and we think of nothing bu Rest and Repose when we are tired Besides the Mind being intent upon Bufinels, our privy Parts are very in tent upon Bufiness, our privy Parts an an twere benumb'd, when we apply our felves to Love. Witness those that govern Kingdoms and States by them felves, who commonly get blockheadil Children, as if the Father's Wiftom did rather remain in the Affairs of State h has managed; than in the Children h has engendered. Sometimes we take fuch full fwings with Women, that DROLL OII

that or fecret Parts become to feeble and y of anguishing, as to refuse to obey us in he very flower of our Age, when we? n we Such Infirmities are not without Reci intenedies, a good youthful Constitution will foon recover the weakness of mulate Distemper; and if withal we fall ate n with a fine Seafon, choice Food, and good Wine, the diminished strength hou will foon revive, and what Fafting had nd defiroy'd good Chear will reftore, and Sto it us for the we of all our Parts.

nen Repole is the only Specifick for this ard labour. Medicines, that are Ev bu nemies to us, have alfo their Antidopor pan rendered very lank by a yellow? in Dintment made of Quick-silver, that are had rubb'd them withal, recovered opposes and the application of Oyl that I Lavender Dome - Live 191

What is wasted in the Embraces of em-Women, may be repaired by containng and withdrawing from their Comchoany. The young Spaniard mention'd y Christopher de Vaiga, could never 1 he ak lave repeated his Pleasures fo latisthe actorily with his Wife, had he not behaved

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behaved himself after this manner The History is too confiderable for my Subject to be omitted. I advised young Gentleman, fays that Phylician to absent himself a fortnight from the Town where he lived, to get on Horseback the 14th day of his absence a bout Night, and to go 8 or 9 Miles, after which he might come home, and fup with his Lady, who, with her Holom open, should be placed over a. gainst him at Table. For I had ordered him, adds he, a roafted Capon, a Ragoust of Mutton boiled with Rocket; we had plenty of good aftringent Wine as also sweet Wines for deffert Three hours after I did advice him to go to bed with his Wife, who was to warm his Reins for him by laying close to his fide; and to fleep in this politure. When he awaked he was to entertain her with amorous Stories, and then seep again, if possible , the Day breaking the might carefs his Lady, and acquit himself as a valiant Cavalier. My advice, adds he, was very favourable to the Gentleman, not only for that time, but at feveral Seafons. And I would not alledge this History,

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History, continues he, without having experienced the same in several Persons. having tried, adds he, that this way of proceeding is very proper to invitorate those that have wasted them

elves in the sport.

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iis Y, We may then conclude, that the ankness of a Man's Yard, that has been a his diversion with too much heat and earnest, is not always incurable. Were too, the Duke of Alba's Gentleman mention'd by Houllier, would not have recover'd so soon to the admiration of all his Companions. Medicine call'd sambajen, in Provence, has wonderful effects upon flaggy and lank Members is we believe Valleriola. And indeed, here is nothing better against such a weakness than Eggs. Sugar, Saffron, Linnamon, and the Wine of which this Drink is made.

Other Distempers infest the Member othe same degree of violence: But some se benigm, and curable by the first lemedies applied, others malign and tubborn, that will hardly yield either to sweating or falivation, either o fire or Sword, as one may say. And

hele latter draw their Origin from

an infamous Commerce, and do afflic Men in a most surprizing manner.

Some Men have fo long a Prepuce as to be unable to copulate. The Yard being importunate in this case, the Seed evaporates before it can be comand confequently rendred municated: unfit for Generation Those that have this infirmity, do frequently pollute themselves in making of Water; Infrance, the Man of 22 Years of Age, of whom Fabricius Hildanus has left an Observation.

For fear this Infirmity should cause Retention of Urine, and an inflammation in the Neck of the Bladder, for the most part mortal in Distempers, one must not scruple to cut the Prepuce. There is no danger in this Operation as may be instanced in the Man mentioned but now, who married fome time after his Prepuce was cut, it being about 6 Inches in length. The Greek call this Diftemper Phimosis that bends the Yard for the most part, when the Prepuce not being tuked up is fastened to the Glans, as we have observed bethe fore. mul

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There is another Distemper directly fflia opposite to this, called by the same Surgeons Parapimolis when the Prepuce being tuck'd up, presses so hard upon Yard the Root of the Glans, that it cannot be brought into its place again, tho 'tis pulled and forced somewhat forcibly with the Fingets, which proceeds from divers different Caufes.

Sometimes Travelling in a hard Winter Frost, the Glans and lower part of the Prepuce may berub on a stiff Linnen or Wollen Cloth, and then they both swell. The Prepuce draws up. and cannot be put in its right posture, whatever violence is used, insomuch one that the Yard is often strangled on such an occasion, the which a learn'd Man (whose Devotion has made him take up a penitential Habit) felt last Year to the most imminent danger of his Life.

l can hardly express how many Ends vils are caused in the Yard by cold. the Northern People are very careful ned to defend it against the Rigour of be the Climate with Furrs, otherways they would fooner end their days then multiply their Species by this Part, Cold

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Conjugal LOVE Reveald.

Cold oftentimes hardens it as a Stone and twould continue a pretty whilein condition, if we were no fuch a taught by Experience, that Fire for tens and diminishes the Pain; as George of Transilvania proved it, according to

the Report of Smetius. Young People not being accustomed to the violent Exercise of Love are sometimes afflicted with an overturn ing of the Prepuce, which is presently

cured by a little cool fresh Water and Abstinence; for instance, the young Man of 24 Years Age, cured by Fabricius Hildanus, after this manner.

But if the strangling of the Yard

proceeds from malign causes, as an infamous Conjunction, fuch a speedy, or happy Cure must not be hoped for For the Yard being porous, fwell'd by Blood, and anilated by Spirits, receives easily the impression made by a corrupted Courtizana, and is consequently often afflicted with malign Di-Hempers.

It remains to talk of a Distemper that sometimes happens to the common pas-Tage of Urine and Seed, when after a virulent Ulcer, there is a Caruncle,

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tone or foft and proud Flesh bred in it.
Although this be difficulty cured,
not yet I have not judged fit to place it at for monft such Accidents as render a Man eorge impotent; because I do not take it to be altogether incurable. Charles IX gave an Italian Gentleman 10000 Crowns for communicating a Remedy are against this Diftemper and feeing that Prince rewarded the Author of the urn ntly Receipt fo magnificently, we ought not to supose it ineffectual, and

That nothing may pass under silence which may pleafe the Reader, I have thought fit to let down the Remedy here, that it may be made use of upon

occafion.

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R. Ceruse 3 Ounces; Campbir Crude or for Antimony; each one Dram; Tuty; prepared with Rose-water half an Onnice; Rhais his white Trothes without Opium 2 Drachms , Maffick, Frankincenfe, Affics of Savin, Aloes, of each two scruples, and with Oyl of Roses, a quantity sufficient to make a somewhat thickish but before you make it, you must pulverize what is to be pul-tra verized, and having fifted them to le, dispose them the more to enter into the or G 3

Composition, make use of it as need requires.

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This Remedy is greatly more fove-seign, and more affured, than what was made use of for a Parisian Gentle man, troubled with this Infirmity. For they had no sooner injected a tharp Medicine into his Yard, but an Inflammation and Suppression of Urine fucceeded, infomuch that he did not live long after all these Tortures, as Fabricius Hildanus makes us observe; who teaches, that there is hardly any Remedies to be made use of in the effects of the Yard. Sometimes there is Warts and Excresencies of the Flesh upon the Glass, which follow upon Ulcers ill cured, and hinder Conjunction.

To cure these Distempers we are every now and then obliged to cut thefe Knobs or Warts; and afterwards it w cicatrize them with the Powder of the Art Stone called Chalcitis; some fire them, Fir which I would not do but very flight was ly on the Skin of this Part; because Kin the viril Member being in it felf all to nervous. I should be afraid that the Fra fame accident might happen to the Partha Mon-

Conjugat LOVE Reveald. 69

Monsieur Brancaci Grand Prior of Mattha, who ordering a red hot Iron to be applied to his great Toe, which is alfo a part of the Body extreamly neryous, died foon after of Pain, Fever, and a Gangrena.

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Sometimes there is a great dfficulty in stopping of the Blood of the Veins and Arteries in the Operations on a Man's Yard, and Fabricius Hildanus obferves, that a Chirurgeon having cut an Excrelence on the Glams of a Man of 40 Years of Age, he lost so much eds Blood whilst the Chirurgeon was heatarts ing the Iron, that hendled three days the after. I have not entire to wide after.

Wherefore it should please me bener to make use of the Medicine above mention'd, or of a Decoction of a Dead cut Body's Skull and Vitrol, which frops as rds it were by Enchantment, the Blood of the Arteries and Veins cut, nather than of was, without doubt, the Present the King of England made fome Years ago to the D. D' Effree, Vice Admiral of he France, when he was on the Coalts of a that Ringdom, that if any great loss of Blood fhould happen in the Navy

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under his Command, it might be flops by means of this Medicine.

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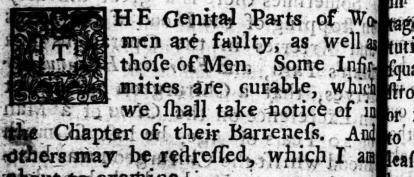
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Of the Distempers curable in Me

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about to examined became and former and their Parts in some are too long pin and flouting, besides several other faults miss that hinder an amorous conjunction.

Nature being admirable in all its may works, has put slessly Membranes in sick women's gental Passage, which we dening as is required in Travel, after may wards draw up to hinder the ill converont niences that might happen if they band should always continue open. Some may should always continue open. Some may times after having been extreamly wi that dened in Miscarriages or troublesome whi Child-

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Conjugal LOVE Reveald. 69

top child-bearing, they do not close as before, infomuch that continuing hoofe the Woman, and disagreeable to the grounds, eldo not here pretend and

The Inlet is somewhat of the widest wo tageous Stature; and fanguin Conftill as tution; such Women having withal a fir fquare Breaft, large Haunches, and a hich strong Voice. A Man that has a bitle in or indifferent Verge, being married And to fuch a. Woman common have the an least ground of fuspicion of her Vertue, because in regard to the Husband, her of Infirmity is natural. 30 ti . 2000

La- Physick finds out Remedies for all ong Distempers this not accepted. It furults nishes an honest Maid with such, as may prevent all suspicion her Husband is may conceive of her past Life. Phyfick alfo furnishes means for those that Wi have had painful Travels, that they may not for the referof their Lives ve continue disagrecable to their Hus bands; that Peace and Tranquility me may be preferved in Wedlock, and that more Children may be engendred. me which end would be frurstated, if the Woman

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Woman continued in the condition be ft fore mentioneds tant doumoini and by our This being but Reason, other Reme ier dies may be made use of upon so goo but dies may be made use of upon so good not grounds. I do not here pretend to be ere the Author of what abuses may be of made of them. My design being no ng to favour Vice; but to care Distemped and that afflict Women, that an amorous that afflict Women, that an amorous recomplaisance may be entertained by the tween married Persons: Otherwise we should be obliged to leave out of ou he Books Antimony, Sublimate, and other necessary of which we happily make It tempers. It seems that it suffices to oge ones Duty in Curing such Ratients a ecos ones Duty in Curing such Ratients a ecos all into our Hands, without troubling on the Creation. the Creation and Ind To evisonion year Vee The Women of hotter Countries O

The Women of hotter Countries Of Prevent this Infirmity we have observed we have observed and lin washing their privy Barts with he distilled Water of Myrrh, which the son aromatize with a small quantity of Evaluation of Cloves; or some Drops and Spirits of Wine ambered, or other alteringent Decoctions But the Decoction ain

the fine great Comfrey is better than any of this, if we believe the Woman who having good out her felf into a Bath, which her observant Maid had prepared for her belf, was very much fatigued the enfuncient of the limit of this is not the only proper limit that up. This is not the only proper limit that up. This is not the only proper limit and the produce feveral others, if ou he truth of this should be questioned.

It is not fit to Bathe in such fort of Differentiations, above 7 or eight days of the come to streight, but as they hapen to widen much after the Terms, no may five days after they cease so noisten the Parts therewith during a Veek.

Other Precautions must be used for Vomen just after Child-bearing; for the Woman's flood ought to run for a hell donth at least, after which one may rash with the Waters formerly proposed; but with this caution, as not to reighten it to a degree of causing ain to their Husbands, when their Passion

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Passion obliges them to extinguish their flame ; for thefe Medicines ad with fuch force, if we believe Benius nius, that Women who by this imprudence of their Matrons have washed or bathed too often in this fort of Waters, have afterwards repented their easiness in following the Advice that vice

has been given them. ing Chapter what imeasiness is to be met use with in deflowering a streight young con Woman, what Pains one endures in per Woman, what Pains one endures in per the Privitives, and what inflammation the faceeds fuch a spot of Work. A World after man thus narrow feels no less pain on a man thus narrow feels no less pain on a man that has a big Member, nay even an Animal ferent one. All the tender Parts quie of the Vagina are torn, if exact care is done not taken, Ulcers are generated, that and do not require small Pains in their the Cure, had the Lady of Onality that red Cure; had the Lady of Quality, that red I cored fome days ago, conceal'd her kep Distemper longer, may be, the would der not have found that Relief from that D Remedy I proposed. It was made of Bee equal parts of Lithurge of Gold pulve. Seed rized, Cerus and Harts born burnt, Vag with

with a quantity sufficient of Mucilage, act of Quince Seed, extracted with Plantane with Water. After having anointed her self with this Ointment, and washed with Rose-water, she was entirely was cured.

heir I shall here give no despicable Adthat vice to Maidens troubled with Vapours, and that are withal extremely make They must remember never to make met afe of one very common Medicine, that ung contributes to the cure of those Distems in pers: For filings of Iron and Steel. tion tho' of opening Qualities, have also Wor aftringent, that shut Maids up in such on a manner, that they fuffer very much Man in the first Week of their Marriage an And, without doubt, touch'd with the arts quick sense of pain, they would abanreis don their Husbands, if good manners that and conjugal Love did not prevent them. A Brazier's Daughter, that I cuthat red two Years ago, would not have kept these Measures, if I had not ordered her privy Parts to be widened by that a Decoction of Sheeps Feet, Harts-Horn, of Beef marrow, Marshmallow Roots, Line Seed, Flea Bane boiled in Water. The rate Vagina, or Inlet, is sometimes found with

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quite thut up by Caruncles knit one another by a tender Membrane, an fometimes by one that is somewh strong to tear. In the first case Man may force his pallage that love passionately. The small Membrane tearing easily, and by small loss of Blood, signific Virginity loss. Such a ventures give Birth to the Customs of fome Cities in Spain, where Linne stained with Blood is hung out at the Windows for a Show to Passenger the Spaniards pronouncing these word Virgen la tenemos.

But if the Membrane that knits th Caruncles is strong, hard, and almost cartilaginous, 'tis in vain to put there being no passage. One ma a Se sooner lose ones self, than to force Barrier, that is defended with fo much stra stubbornness: There is no better Re So medy in this Condition, than to take pierocked Incision Knife, and to cut the that fome Membrane that defends the Avenues ough the Palace of Love with so much oppose conc tion, Paraus fays, he did fo to a your fer a Woman of 17 Years of Age, who w afterwards in a Condition to marry at of Co happ to bear Children.

one Tis the same with the Hymen, hich in some is only bored in one ewh reight place, sometimes in many, and ewh metimes in none at all. Sometimes it appens to be a very tender Membrane, nd at other times a very strong and oran at other times plac'd at the ottom of the Secret Channel, in ano-her at the beginning, and in the hird in the midst. When the Memrane is tender, and near the entrance f the Maidenhead Conduct, one may ger ord afily break it by the Natural Remedy hat is made use of the first Nuptial hat is made me on the hard and Ner-sth hight; but if it is deep, hard and Ner-line vous, there is no probability of break-no it as was tried by all the Scholing it, as was tried by all the Schol-ing ars of the Physician Aquapendens upor ree a Servant Maid, the Hiltory wher of is transmitted to Posterity.

R. Somtunes the Membrane Hymen is

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the pierced to give passage to the Humours that come out of the Womb, and to some that may enter the same. One ought not to wonder at fuch Wonlen's conceiving, the they can hardly t.f. w fer a Man's Company. It was the cafe

at of Cornelia Mother of the Gracchi, and happens daily to Women in the Southern T subtim

Southern Parts of America, who conceive without being open'd; but then they feldom come off with their Lives in Child hearing.

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Ambrose Paraus tells us a History on that subject, that deserves to be recount ed here at length. A Goldsmith, fays he, who lived at Paris on the Pont as Change, married a young Maiden, and as Love is commonly most violent in the first attacks; they pressed one ano-ther with such force, that in a short time they began both to complain. The Husband grumbled at his Wise's not being open; and the Wife, by reason of the incredible pain the suf-fered in mutual Caresses. They com-municated their troubles to their Parents, who proceeding warily in the business, sent for to the Habitation of the new married, Jerome de la None, and the Learned Simon Pietro, Doctor of Phylick, together with Lewis Hubert and Francis de la Leurie, Chirurgeons. All agreed that there was a Membrane in the midft of the privy Parts, and they were farther convincid when they found a hard and callous Membrane with a little hole in the middle,

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middle, through which the Terms were used to flow, and which the Matter entred that occasioned this Woman's bigness. For ax Months after she was cut, she brought her Husband a fine Child, that was afterwards a means of reconciling their Differences.

But when this Membrane is not bored, and the Terms draw near ap-pearing in young Persons, I am not able to express what dismal accidents it may occasion. Sometimes they feel an overflowing of Humours, or some extream Belly-Ach. The Maids thus troubled, Iwoon away very often, and suffer also Vertigoes, and extraordina. ry Epilepsies, and evacuate Blood periodically through the Nostrils or Ears, as happen'd to a young Damsel of 16 Years of Age, who chose rather tolive in a languishing Condition, than to have a firm and solid Membrane cut, that prevented the flowing of her Terms, and by that means rendred her unfit for a Man's Company. The Maid of 21 mentioned by John Wier, was by far wifer than the other, for being supposed big by all her Neighbours, the forecited

H 3,

Physician undertook her Justification publickly, and after having cut a hard Membrane that resisted the issuing out of the Terms, she received the Relief she hoped for, and recovered her lost

Reputation.

To prevent this disgrace of Divorces, or the hazard of dying through Bashfulness which commonly accompanies the fair Sex, the Parents ought to examine all their Daughters at the Age of 8 or 10, that they might thus timely remedy all difficulties that may prevent the flowing of their Terms, or oppose the Carefles of a Husband. Twould be fure means to avoid the accidents that happen; the Bashfulness of Virgins being not at that Age arrived to any pitch, it would be easy to Cure them, whereas they are afterwards abandon'd to certain Death, eternal solitude, or deplorable Infirmities.

The Excrescencies that happen to the Vagina by an infamous Conjunction may be cur'd, but with some difficulty. The Cure must begin by premiting universal Remedies, and afterwards by bringing it to perfection, by cutting and cuaterizing the proud

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Passage.
Moreover, Women cannot suffer their Husbands when their secret Parts

are ulcerated or chop'd, if they are troubled with Hermorrhoides of the Womb or Seat, or if a Humour or Stone presses hard upon the Neck of the Bladder, and the Wagina, as happen'd to Dyserie, whose Case is reported.

ed by Hyppocrates: who, during her Youth, could not abide the Company of a Man. One may easily find our Remedies to cure these Infirmities, that I

shall not recite any designedly, but one ly put you in mind, what Ulcers

and Chops of the World require no harp but fweet and benign Medicines.

The Labia and Nympha of Women's fecret Parts sometimes grow so long and flouting, that it is impossible, in that Condition, for Men to approach These Accidents happen often to the African Maids, for, according to the report of Leo Africanus, these Instructies are so common in the Southern parts of the World, that there are Felilows who make it there Business to walk up and down the Streets of Towns

H 4 bawling:

bawling : Who wants to be cut? As in France, there are Fellows that make known by their whiftling their Skill in gelding of Horses, Calves, and other Animals.

The Shamefacedness our French Wo. men are subject to, when the folds of the Skin of the privy Parts are of exceffive length, prevents them from exposing themselves to a Chinurgeon to have them cut, as the Egyptian Las-Tes do before they are married. Tis no Story; that the Nympbs are

thus lengthen'd in the Empire of Prefler John, where Women are Circonciled as well as Men, they making

Ceremony of the Matter.

The privy Pants of Women, for all their being fomewhat widning and crooked was is faid above, yet are well disposed for the Reception of a Mans Member, and by being of fuch Figure ablector pries it agreeably; and cause to many ticklings in Copulation, a But in the mean time when excellive crooked, either by absingues from Man's Society, or continual Agitati ons it fuffers infuffocatives, or fome other cause, let it be what it will,

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tis altogether unfit to admit a Man.
The Woman feels to much pain when
the is touched, nay, the has even an

aversion for what pleases others.

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This Infirmity may be remedied, and those we deem incurable, are only intractable, either out of modesty or Ignorance. All the Physicians of France could not formerly cure one of the greatest Princesses of the World, troubled with this Infirmity. Fernelius only affured one of the most glorious Kings of his time, of the Queen's Cure, for after having taken exact notice of the true Causes of her sterillity, he defired the King to ly with her at such a time as her priviy Parts should be moistened and widned by her Terms which succeeded so well, that after three Years Barrenness, the Queen brought that invincible Monarch five or fix Children, which were worth 10000 Crowns each to that learned Virginity, all compard the first of Tree Parks with Project which has

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tor vas, prid one one nowemi bas mo Vicinity CAH-P

This InfirVIty PrAy Ho Dremedied

If there be any Signs of a Maiden-



FTER having examined the Genital Parts of both Sexes, discover'd their Infirmities, and pointed out their Remedies. It appears just that I should show

the Action and Effects; and before I go to fran the Wonders of the Greation, methinks it is fit to fay fomething of Virginity, and by what Signs 'tis known.

I am not of the Opinion of the Hereicks, that preferr'd Matrimony to Virginity, and compar'd the first to a Tree loaden with Fruit, which the Gardiner would preferve; and the other to a Barren Tree, as the Fig Tree was in the Scriptures, which was accurred, cut and thrown into the Fire, as not worthy

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Conjugal LOVE Reveald. 33

worthy to fill up a Place on Earth, being the Object of its Master's Indigna-Restarious alto had a particularing.

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Among all the Conditions of Life the Maiden State may be counted the first. The difficultty of relisting Naturel is certainly one of the chiefelt Reasons of its Esteem in the World, where 'tis the Ornament of good Manners; the Holiness of Sexes; and chief Good of Modesty; the Peace of Families, and the Spring of the most Holy Friend-

hips and Amities.

Tis a fine Flower preserved careful. ly in a Garden walled on all sides; It's unknown to Brutes, and no Steel bas burt it in cultivating of it. A favourable Air fans it, a temperate Heat preserves it, and a sweet Shower waters it, and makes it grow. All young People defire it eagerly, but they no sooner gather, but despise it. Wherefore I may fay with Catullus, that a Maid is cherished by all her Friends, as long as the keeps her Maiden Flower: But the has no fooner fuffer'd it to be taken, but Children despise her, and Maids difdain to receive her in their Company day & saw believed

Christians

84 Conjugal LOVE Reveal'd.

Christians have not only held Virgil upo nity in fuch Veneration, but Pagan that and Barbarians also had a particular E- can freem for it. 11 000 of 116 ground

The Remans formerly built a Tem the ple to it, and Erected a Statue, which and they named Bucca Veritatis. This State after the decided of the Innocency and In hole to the Maids. Witness the Daugh the famy of Maids. Witness the Daugh tha ter of King Volaterra, who putting her dy, Finger in its Month was not bitten, mu and fo justified her self from the As-lea persion an old Woman had cast upon cor her Pudicity. On the contrary, another being accused of the same Crime Op and putting her Finger into the Stathe's Mouth, had it carried clear a

Tis known what Veneration the fame People had for the Vestal Virgins, as also the famous Edict, which Tiberius Casar caused to be published. Sejamus's Daughter not being of ma-Ture Years, was deflowered by the Hangman before the was strangled, that no Dilhonour might be offered to Virginity.

The Poets for their part, have alfo fignified what a value they put

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irgitupon it; and the Fable teaches us. again that Daphne changed into a Laurel ir E cannot endure the Fire without complaining, as formerly she could not, cem the immodest Fire of Lust. Divines hich and Physicians consider Virginity Sta-after a different manner, the one In holding it as a Vertue of the Soul, ugh that has nothing common with the Bo-, her dy, so that if a Woman is never so ten, much Caressed, she does not in the Af-least lose her Maidenhead, except she ipon consents.

and Physicians to the contrary are of ime Opinion, that Virginity is a choice, Sta- Collection of the fecret Parts of a Wor a man, that has not been spoiled by the approach of a Man. But be it what it the will, we shall only examine here a Vir material Maidenhead, if I may speak nich so; that those who are Judges, and hid have the Honour to decide daily of ma- Differences about finding of them, may the be fully instructed. They ought to led, know if a Maid is unjustly accused of red being Violated, or Debauched. If a Woman complains wrongfully for beave ing married to an impotent Man; and lastly, if the Innocence of a Man is 2011

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evident, that endeavours to justify himself from the Imputation of Insamy

and Slackness.

Matrons by custom, rendred Arbiters of, Virgins Maidenheads, and Womens Chastity have but weak insight into those Matters, to be the only Persons to trust to for a Decision One ought to be better instructed in Anatomy, than they are, to make just and true Reports; the Judges Reputation and Credit, the Maids and married Women's Honour and Dishonour, a married Man's Justificiation, and the repose of humane Society lying at stake.

Let us therefore examine the figns of Virginity with axactness, in order to preserve the Honour of those Maids that are like to be ravished, and confound others that will preserve it con-

train to Justice.

I shall not here confine my felf to all those exteriour Signs the Antients made use of, to ken a Maidenhead. The Oracle of the God Pan, Infensibility of Fire; the bitter Waters of the Hebrews; the Smook of some Vegerables, or Minerals: Or lastly, The measure of a Woman's Neck are too uncertain Tokens, at least in the Age we live

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in, to frame any true Judgment upon The hardness of the Breasts, thereolour of the Teats, and the red Bashfulnels caused in the Countenance of Virgins through Modesty, are no surer Signs than the preceding.

Virginity is not so easily distinguished as is commonly believed: There must be other Contrivances, to be thoroughly convinced of the Pudicity of the Maid. If we should even take as much Care, as now-a-days the present Czar of Muscoup does in chuse ing a Wife, that is, a Virgin; I believe we mould find the fuccess thereof difficult, for fris'd and curl d Hair in the amorous Parts, a moist and open Chink, absence of the Membrane Hymen, flaggy and discolour'd Nympha, the interiour Orifice of the Womb widened, and the Voice changed is no sufficient Evidence of a Woman's being a Profitute, according

Thefe that ride on Horseback after the Italian manner, when they begin to have their Terms, or have them actually s Such as have been long af flicted with Sickness, and lastly, such as have naturally neither Hymen nor

Mem-

Membranes that kint the Caruncles or Maic little fleshy Knobs together, are not the alwa less chast, or virtuous, for having Signs pret contrary to those commonly made use one ! of for distinguishing the Maidenhead in Virgins The Servant Maid Aqua-Puda pendens mention'd, whom all his Schollars were not able to deflour; an another young Woman, a Goldsmith's Wife of Paris, mention'd by Paraus, were never the more Virgins, for hawing so many evident Signs on their of All Court does in capile

We may therefore lay it down for truth, upon affurance from Riolanus and Pinay, that nothing in all Phyfick is more difficult to know than a Maidenhead, and even according to the Opinion of Cujas, 'tis impossible to have' affared Tokens thereof. Women will contrive, and invent whatever may disguise the loss they have had, and it being impossible according to the words of a great King, to know the way of a Ship into the Sea, that of an Hagle in the Air, and that of a Serpent on a Rock, it will also be impos fible to trace a Man's Enjoyment of a of all Woman Physics Williams and

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Esop could not give fecurity for the Maidenhead of a Virgin, that he had always before his Eyes, nor can we pretend any certainty to wouch for one we seldom see.

The best expedient to preserve the Pudicity of Maids, according to the distinction of Physicians, and to be well assured thereof, would be to stitch up the seenet Parts, as soon as they are born, as Peter Bembow relates the African Virgins are served. But because this Custom is not in Vogue in France; the Education, Prudence and Chassity of Virgins, ought to resist those amorous Thoughts they are naturally subject to, at every moment. Some may preserve their Virginity by a Gift from Heaven, which God grants to none but those that please him.

The Oracles Advice, which King Phenom of Egypt asked concerning his Blindnefs; was that in order to a Cure, he should with his Eyes with a Maid's Urine, or that of a Woman, satisfied with her Husband's Embraces alone. This Remedy his Family was a stranger to, and had it not been furnished by a Gardiner's Daughter, I am apt to be-

believe he might have stay'd a while eiver before he had recover'd his Sight, Virguisty and Chastity being then very saw I starce. Altho' we have said in the preceding Article, that nothing is more difficult than to know when Virguisty is present; yet some Physicians are perswaded that there are some signs conjecture, whereby we may discover the absence of a Maiden-had; provided Destoration is but laterally committed, and the Man that is the Author is well surnished, and the Woman actually streight, they hold 'tis to pare easy to know the loss of a Maiden-has head. head.

The Labia and the Nympha of the a Manney Parts being red with Blood, and they with pain, are irreproachable yet Evidences of her Impudicity. There is no Contexture in the amorous Parts, and to see her walk you may perceive an awkward motion in her steps, and pass except she is very nice and exact, her misbehaviour may be discovered in a marticular manney. particular manner.

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But if you delay fearthing, all Mois re united, and every thing about mal her feems natural. Nothing is perher feems natural. Nothing is perceived

ile cived in her privy parts, that may ery aw Pleasures. Nature on one hand is the st work to reunite the divided and wis is lened Parts, that one could ne'er have ir Suspected the Daughter of Topinambus fi- of Lasciviousness, who was so very are freight when diffected by Riolanus. we Invention on the other hand, contracts en hose Parts in such a fort, that nothte ing but another Invention can difcohe ver the Cheat.

6. But 'tis incomparably more difficult tis to pass a true Judgment upon a big and n- lufty Girl about the Age of 25, that has spent some Nights in the Arms of he a Man indifferently furnished altho they may have kiffed feveral times le vet being visited the very next day, one re shall meet but with little alteration s, in her secret Parts, and it would even re the impossible to be guided thereby to nd pass a Judgment upon her Defloration er allowing her but a small stock of Ima pudence; the will be like the Woman mention'd by Solomon, that washes her Mouth after the has eaten, and then it: makes most excreable Oaths, that she tasted of nothing.

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Conjugal LOVE Reveal'd.

The fearching a Manis a mice buf nefs, and very material to the difco very of a Rape; for Women are impudent enough to accufe innocent Men. Maria Francisca Gruimode, proceeded after this manner at Rome against Stephen Nocetti, who after having shew. ed his Member to the Judges, to just tifie himself of the Affront put upon him, was absolved by the Rota, and vent fent back with his Charges paid. Bloc

Tis believed that the Blood shed the first Night of the Nuptials, and the Milk found in a Woman's Breafts, are manifest Signs of the sloss of her Maidenhead. For, 3this reason Moses ordered the Jews to preserve and keep carefully the Sheets, that ferved the married Folks the first Night; that they might one day vindicate the Woo man in regard to her Husband. Which they observe to this day in Fez and Morono, if Historians may be credited For Milk country run from the Breaft of a Woman unless the has conceived, and the cannot be termed a Maid. that gives a Child fuck.

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But you must give me leave to say. hat the Blood does not always evince Woman's being a Proftistute: for a big and lusty Maid being married to a little Man, is not any more a Maid for not shedding of Blood the Wedding Night; nor is the Blood that flows from the privy Parts of another Maid. any more a Token of her Vertue : Inand rention making fometimes a foreign Blood appear, that might before have and closely shut up in the Vugina. The Mentress Die

The Menstrous Blood ceasing to flow in a Maid, reascends to the Breasts, and changes into Milk, according to the Opinion of Hypocrates, and the little Maiden, which Alexander Benuit alks of, who was Barren all the days of her Life, gave Proofs of her being prostitute from her infancy, if Milk s allowed a true fign of any ill Behaviour: But what is more remarkable pon this subject is, that the Syrian of his same Alexander Benvit, and the Sollier Benzo of Cardan, had both Milk n their Breasts, tho' they were both Robust Men. insolme of the

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In the East of Africa upon the Coal her of Mezambaick, and the Country of ear, the Caffres, the Men nurse up their War Children by Milk from their own frence Breasts, if Historians may be credited email I may prove this by a more familia to our Example': Lodg'd above four Year eing at Paris with an honest Physician, by om Name Remerte, of a fataguin Conftite ad a tion, and about 30 or 35 Years of imfe Age. When this Gentleman fqueez hild his Break and Teat, he made Spoon oard fuls of a whitish and milky humon he S come forth, which might withou ndir doubt have nourished a fucking Child a pu Theophilus Bonetus furnifices us with FBil

Several Histories of Men and Maidens he C that have had Milk in their Teats ed w but without going so far to mum as d Proofs for what I say; I shall relately i a famous History that happed in this other City of Rochelle, which atone may beith a fufficient to convince the most Opinion n rew to the indicate of the too.

In the Year 1670, Madam Perent ith le Daughter of Desperence, Captain of the Port at St. Christopher's in the West-In wing dies, was oblig'd to embark for France ber's where

Months.

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Los here she arriv'd in April the same lear, to avoid the Incoveniences of the War kindled between the English and own rench in this Island. She had three ited emale Negroes with her, one was old, this he other 30, and the last 16 or 18, ear eing brought up with Madam Perere by om her Infancy. The Lady, who the ad a Daughter of two Months, at wet to surfe, embark'd in great hast with her ezichild, thinking the Nurse to be gone on son oard before, as she promised. But some ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Ship putting to Sea, and she not some he Child. The Child was not satisfied with this Food. The whole Crew as disturbed with its crying, especias ed with this Food. The whole changes disturbed with its crying, especiately in the Night time, whereupon the this other was advised to amuse the Child with her Slave's Breast; and the Child with hot suck past two days, e'er it new a plenty of Milk from the New and Inches Tarky arrived in this City. toe. The Lady arriv'd in this City of the her Child well and lufty, after of the Months farigue, and in the following March embark'd for St. Christo-na br's again, her Child being then 13

ere

Months, and nourish'd all the while and have the Milk of the Virgin Negroe by the Milk of the Virgin Negroe.

Cottti After all what we have faid we cone ought to believe, that there is no cer. tain Sign of a Maidenhead, nor of the Eye Ravishment of a Virgin, and that all and the Signs above recited are for the with He C most part equivocal, and uncertain unless one make use of some eviden Mai Conjectures, as the Lawyers do now o b a days, who remark every thing, when the Lewdness of a Woman is in De publ bate. They take notice of Ogling My Smiles, Allignations, Familiarities, Col. into lations, particular Visits, Cloaths; in allo one word, they make us observe whattan is most secret between Lovers; but as Con ter all they do not certainly know the lart Truth.

Tis then, to say it over again, very he difficult to know a Maidenhead, since len even a Woman big with Child, if Se out verin Pinay is credited, may have all lees the marks. Unless a Woman is caught in the Arms of a Man, and examined T immediately upon it, there is no way her to find out her Defloration For i fier you fray some time, all the signs that oring might accuse her before will disappear had

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and one cannot without doing her Innik white, tax her with Impudicity. we foffluch, that fince Nature and Art may cer foliceal the Sighs of Virginity from the the yes of the most learned Physicians al mid most skilful Matrons, we cannot the fith any Certainty and Truth, know ain he Defloration, or Ravishment of a len Maiden.

If the Matrons in France took Care OW her to be present at Diffections of Women De publickly perform'd in the Schools of ing Physick, as those of Spain do, I am Col. are they would not frame any ridiin allous Cirtificates, for the Circum-what ances they commonly build their t at Conjectures upon, are for the most the Part false and frivolous, and ought no vays to be allowed as Evidence, when very he Honour and Virginity of a Maifine en is questioned, which I could make Se but by examining fuch Reports as have e all been made by them to Magistrates.

ught ined The Midwives of Spain are not way heir only ones that are instructed in or i heir Calling. Theophilus Bonetus inthat orms us, that the King of Denmark pear hade an Order in the Year 1673, in

Joinand

No doubt but Rachel's Midwife mentioned by Moses, Sotyra and Salape, so much commended by Pliny, understood their Business fully; seeing they have been honoured with the Praises of those Great Men. They could never have deserved such Encomiums, if they had been as ignorant as those that certified, a certain Woman was not with Child, because she had her Terms, and thus by their Ignorance, was the Cause of her being hang'd at Paris in 1666, with a Child of four Months, that she was breeding.

Recause we have said above, that Art may discover those Tricks which are made Use of to counterfeit a Mai-

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denhead, I think we ought to examine the means, by which a counterfeited Maidenhead may be discovered, that nothing may escape the curious Reader. For fometimes Women make show of a Vertue they have not, and are even perswaded that 'tis impossible to know what they have loft in fecret. To undeceive them on this occasion, make a Bath of a Decoction of Leaves of Mallows, Groundsell, with some Handfuls of Line Seed and Fleabane Seed, Orach, Brank Urfin or Bearfoot. Let them sit in this Bath an Hour, after which let them be wiped, and examined two or three Hours after Bathing observing them narrowly in the mean while. If a Woman is a Maid, all her amorous Parts are compressed, and joined close to one another; but if not, they are flaggy, loose, and flout-ing, instead of being wrinkled and close, as they were before when she had a mind to choose us.

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At what Age a young Man and a young Woman aught to marry.



E have no Reason to wonder at our Mortality, seeing we are composed of so many dif-ferent Particles, opposite to one another. The Elements

being always jarring in our Bodies, without our being fensible of it; and the natural heat diffipating the radical moisture that fustains us, are the two Caufes of our end to which we haften with fo much precipitation. Our heat acting always on our moisture, confumes and deltroys it by degrees; for as the Flame of a Lamp finishes by the dissipation of the Oil that so ments it, fo our heat is extinguished for want of moisture to keep it up. Air, Food and Drink are not capable to repair it for ever, but only for a time; and the Parts that maintain our Fire becoming old, grow weary of acting always after the same manner,

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Nature foreseeing the World would be at an end, were it not provided against it, has given to both Sexes from the beginning of Ages, an admirable structure of Parts to propagate Mankind, and implanted secret Fires for the perpetuation thereof. This sweet Society of Life was instituted in the Infancy of the World, not only to be a conjuction of the Bodies, but an agreeable mixture of Souls. Matrimony, that is almost as old as the World it self, is that source of Immortality, and the most important Condition of a Man's Life; because Cities and Republicks would run to ruin, and be entirely forsaken with out it.

I shall nor here enter upon the Praises of Marriage; 'tis commendable enough, by being Instituted by God in the terrestrial Paradise, and by the end the Church proposes to it self therein. Adam; in his state of Lipnocency, stood in need of a helper, as the Scriptures signifie, and why should we be unhappy in such an Alliance K 3:

as render'd our first Father happy Tis a wrong Notion, to believe according to the appinion of some, that he diffused Misfortunes throughout all the Universe, when he had Orders to encrease and multiply. Neither shall I offer that it was at a Wedding Jesus Christ wrought his first Miracle That it is a Mystery, according to St. Paul that God is called by the Name of Spoule in the Canticles; and that even Jeremiab fpeaking, according to the Capacity of Men, makes God married, and teprefents him in that condition, all these Thoughts being too common, and most worn thredbare.

But this may be said, that there is no State of Life more honourable than Matrimony, because 'tis a Condition that makes every Presents to Church and State, and upon this consideration did our incomparable Monarch, (who lets no Opportunity slip, to render his People happy, and Kingdom flourishing) publish a Declaration in imitation of the Romans, by which he exempts the Parents of Ten Children from all publick Offices, not counting that

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Conjugal LOVE Reveal'd. 1103

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In effect, Children are to be look'd apon as Favores from Heaven, as St. ferome himself must own, who extols Virginity to the Skies. In the Old Testament Matrimony was so highly esteemed, that it had the Advantage to be above all other Conditions of Life: Infomuch, that tis obvious, in the ancient Law twaspreferred to Vdrginity, and the Barrenness of Women counted a kind of reproach and made

Matrimony was not only held in great effects among the Years Ithe incient Christians never put any pine into the Magistracy, except such as were married. The Pagans themselves have made Laws to its advantage. For the Lacedemonians instituted a Festival where those that were not Married were flaug d by Women as unworthy to erve the Republick, and to committee o its Honour and Welfare. The Ronant also crowned the Heads of those hat had been married several simes; nd in their publick Rejoicings they ppeared with a Palm in their hands, being as Victorious as Cofar, in ha-K 4

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ving contributed to the Grandeur of the Republick, by the number of Soh diers they had begotten for its use. For this reason, as St. Jerome says, they crown'd a Man with Bays, and order'd him to accompany his Wife's Corps in a funeral Pomp, with a Palm Branch in his Hand, and the Crown on his Head, it being very reasonable according to the fame Father, that he -fhould be carry'd in Triumph to the interment of his Wife, fince he had been marry'd twenty times, and his Wife twellty-two. wh tio

Every Age is not capable of taffing the sweets of Matrimony. The first and last Years have their Obstacles Children being too feeble, and old Men too languishing The middle par of our Life is the most proper Age for Venus, who like Mars, requires only young People full of fire, healthy and

couragious. Physicians are of different Opinion

about the Division of our Life. divide it into 4 Ages, others 5, and others in a great many more. consider the matter strictly, years d not make up the Ages, 'tis the vigou

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and temper that distinguish them. A Girl of ten or eleven Years may have a Child; being Robust and vigorous; whereas another cannot bring one forth at eighteen or twenty, because of the weakness of her Parts, and driness of her Temperament Nevertheless we ought to determine on this Head, to the end that Lawyers, who sand in need of the Division of Ages, may judge aright in Matters appertaining to them.

The Opinion most follow dis, that which divides our Life into five Petiods. The stept is Adolesterly, which lasts from our Birth to the Age of 15 after which we grow no more. From 25 to 35 or 40; is the slower of a Man's Age, and that is, what we call Youth. Age of consistency follows upon Youth, and lasts to 47 or 50, in which time People find themselves of the same Strength and Temperament. The south Age is, the first old Age which lasts to 60, and at last the decripit Age accompanies Men to their Grave.

Adolescency is also divided into several Periods, among which Infancy has the first Place. It begins from our Birth, and

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atio and last 3 or 4, till we have learning to may speak. Puerility comes next, and terminis properties at 10 Years. Age of Discretion, Care comes, after which some call Pubertas which lasts till 18, and at last Adoles were, that bears the Name of all that time, goes to 25 Years.

Infancy and Puerility are ignorant, as ly in to Production of Men; and tho fome Men Historians may render this affertion Gene doubtful, by a Story they make of a cide Child of 7 Years, that got a Woman may with Child, yet because there is only one Eng Example in Antiquity, and besides that cann Generation is altogether, incompatible part with the weakness of this Age, one W must allow me to stick to my Opinion fick and to exclude Children from the number ber of those that are capable to Enland gender. me wollow voueflittee 2003 A at n. I will not fay to much of those that her.

have attained unto Years of Difcreti-Tin on; for when the Voice changes, and who grows bigger and hather by the enther create of the natural heat in the The Hil rax, when they begin to smell rank like by reason of disagreeable Vapours that and arise from the Seed, when Hair grows us on the privy Parts, and frequent Titil lations

conjugar E V E Koveata. 1. lations are felt, then, I fay, a Man ig to pay be fir'd by the heat of Love, and rmi his privy Parts dispose themselves for ion Careffes of Women. Toy lot be to any out Physicians, who narrowly watch Naolefture, cannot determine exactly the Age that Men ought to be of to Copulate and Engender, there being fo much Varie t as y in the Conflitution and Vigour of ome Men, and in the Parts that serve for tion Generation, that 'tis impossible to deof acide justly concerning that Affair, One man may fay in general, that we begin to one Engender from eight to ten, but we that cannot exactly mark out the Year in ible particular Persons, is supposed to regin one We read in out Observations of Phyion fick, that some Sparks have been Faion there of Children at ten Years of Age,
In and some deserved the Name of Mothers
at nine. Soubert, Physician at Montpeion lier, one of the most learned of his
seti-Time, saw Joan de Peirt in Gascony,
and who had a Child at the latter end of
en-her 9th Year. This is not the only
the History. I could relate several of the The History, I could relate several of the ink, like Nature that have happed in France hat and hot Climates, if that which is left ows us in writing by St. Jerome did not **fuffice** til ons

Suffice to confirm what I have faid : He affures us, that a Child of ten Years got a Nurse with Child, with whom he was used to lye for fome times to la Yet I own this Sort of Prodegies lis

teen. very scarce in the World, and that Several Ages may not Parallel Such a Paffage. But the most affired Sign of being in a Condition of Engendering is according to the Sentiments of Phy. ficions, when a Boy can ejaculate Seed, and the Terms appear in a Girl Then tis evident, that Nature has furnished one and the other Sex where withal to perpetuate themselves, Those flowings of Humours appear very feldom at hine or ten Years, nay, one thall hardly fee Girls of twelve, and Boys of fourteen, capable of obeying Love. and to produce fuch Matter as forms Mentola proung Woman would be very flow, loif she was not capable of pernetuating her folf , by the production of a Child at the Age of fixteen, and a young Man of eighteen would be e Reemed very cold, if lying with fuch a Workan the should find it impossible to plantake of the Pleasures of Love.

In fine, one may conclude from What

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Conjugat LOVE Reveal'd. 1091

I have said, that the most forward Age to get Children is that of ten Years, and the slower that of sixteen or eighteen.

Some Physicians have maintained,

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that Women were hotter than Men, because they are sooner ripe for Business, for if; generally speaking, say they, they have more Blood, they have also more Heat, because the natural Heat resides after a more eminent Manner, where there is most of that Humour.

They add, that we observe Women to be more ingenious and Active than Men, because having more Blood they have also more Spirits, which are the Cause of their Activity. They have also fooner Hair on their Privities, and fome have been feen to have their Pri vities weiled by Hair, before they have entred the Agel of Differetion. Thus Women grow up, and are fooner old. because the Heat acting upon their Bodies with more strength than upon those of Mand, they are somet fitted tor Actions and dislipate dooner their and light than ingenious slandiom they engender and grow old fooner it Pcthows

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Besides, they are much more amorous than Men; and as Sparrows do not live long, because they are too hot, and too susceptible of Love, so Women last less time; because they have a devouring heat, that consumes them fho

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There are Mellalina's found to this very day, who, by reason of their excessive heat, would be in a Condition to dispute with several of the most vigorous Men. In effect, they suffer cold with more constancy, and if their natural heat, of which they have a large share, did not resist the coldness of the Winter, we should hear more Women than Men complain of the rigour of the Season.

If I might be allowed some digression from the subject I treat of, I think, I might without any manner of difficulty prove the contrary of what is said of the Constitutions of Women. I could show that the great quantity of Blood proceeds rather from the Mediocrity than any excels of Heat; that Women are rather fickle and light than ingenious; that if they engender and grow old sooner it shows

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hows the weakness of that heat. That excels of Love cannot be particularly ascribed to the force of this fame heat, but to the inconstancy of their Imagination, or rather to the providence of Nature, that has made them to serve us for Play toys after our more ferious Occupations. After all, if they are not susceptible of Cold, we must not look for the Cause thereof. but in the ordinary plight of Body, which is always opposite to the generation of the most active Qualities.

Man, to the contrary, acts with more firmnels, feels more happily, defends himself with more Courage and prefence of Mind, reasons with more firength, and contributes towards the getting of Children with more Alacri. ty. He acts particularly in Generation, where he communicates himfelf, and by other Actions of Body and Mind gives proofs of his Strength and Heat, whereas the Woman only fuffers the impressions a Man makes upon her, and often is not ready fo foon. at he to furnish wherewithal to form a Man. In short, she is only to Conceive

L 2

Tiz Conjugal LOVE Reveald.

ceive, to give Suck, and to Breed up Children

mide Moreover, a Male is fooner accomthol plished in his Mother's Womb than a men Female, stirs with more strength, and the ! comes into the World fomewhat fooner of which ought to be afcribed to the force of his heat and temperament. brea for where-ever Heat is abounding, it ding perfects and forwards things with greater speed, and by this very reafon we feldom or never fee Twins of different Sexes, there being too much inequality of heat and temperament when they are embaraffed in the fame Strings.

But to come back to the subject we have left for this Digreffion, which may not be ufeless: I will fay at prefent, to continue to speak of the Ages of Men, that Lawyers, who for the most part follow the Opinions of Physicians in those Matters, have fix'd a time for Matrimony, in the middle Part of the Age of Difcretion, And Because those are extreamly scarce, that begin to Engender at 9 or 10 Years, as well as those that cannot Engender at 16 or 18, they have determined the Age of

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men; these Years centring in the middle part of the Pubertas, so that those that are under the Years before mentioned are counted Pupils; and the Law-allows them not to be accused of Adultery, or to marry. If one breaks that Law by a premature Wedding, the Judges declare such a Marriage null and invalid, and put those that had contracted it in statu quo antea, because, say they, tis an Essential requisite to Matrimony, to be in a Condition to get Children, and that those that are under those Ages, are not pre-

samed to be capable thereof.

Polliticians who only consider the duration of a flourishing State, are not of the same Opinion as Lawyers in relation to the time, that young People onght to marry. They know that it not only the Goodness of that Climate, Fruitfulness of the Ground, nor Riches of the Inhabitants, that render a Monarch formidable, but the health and vigour of the People that appertain unto him. The Age of 12 or 14 is too feeble to make a Present

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And these Politicians teach Physicians that there is a more advanced Age required for the Generation, of Men, that must be capable to Govern a King dom, or to manage a Republick.

In effect, a Woman's Belly is to

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In effect, a Woman's Belly is to streight at that Age to Engender well-made Children; her internal parts not being large enough to go her time out, and a Woman so young cannot suffice both for her own growth, and the nourishment of her Child. Child-bearings are often dangerous, and she may apprehend the loss of her Life in giving it to another. On the other hand, a young Man is too feeble both in Body and Mind at Fourteen. The Seed is not concocted and digested enough for the production of a strong Child; and granting he is able to Engender at such an Age, the Children will prove very small and tender.

Genius's amongst the Ancients, did not allow to Marry before Thirty, and, at present, a Body ought not to Marry before that time without the Consent of Father and Mother, which ob-

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oblig d Grationus to make a Law, and and to limit the Perfections of a. Man to that Age. For when growing is of ver, and the natural heat bulying it felf no farther to dilate the parts of a Man's Body, is only employed invite prefervation, and fomenting the amore effectual production of the matter, fit for the perpetuation of that Species

The best is to follow the common Opinion, viz To count a Man perfect at 25, and a Woman at 20, they being then both better qualified to marry than in a more advanced Age for fuch a Man wants nothing at that Age to content a Woman. His Privities have the dimensions that are requifite for the well performing amorous Embraces; his Seed is fertil; the Spirits that ought to ferve for Generation are generated in greater plenty, and his Virge is always ready to furnish wherewithal to get a Child, even against the will of the owner. In fine, a Man of a hot and moist temperament, that has hot Blood, is Bilious and Melancholy, is middle Sized, has a big Head, sparkling Eyes, big Nose, wide

THE ConjugAT LOVE Reveald

Chin, dught to marry so much the soner. One may say the same in proportion of a Woman of 20, which an imitation of that Fabiole, St. Je come speaks of, cannot live except the enjoys the pleasures of Love, and follows the Advice the Church gives her in Mairying.

For really the Age of 12 or 15 is too tender, to suffer the Yoke of Matrimony. The Persons must be hearty and robust, if they propose any satisfaction in that State.

Of the Duty of married People, and the manner they ought to Carefs.



PTER Travel and Child-Bearing, the Woman forgets the Pains that fire fuffer'd, her Flood being no fooner stopp'd, but the at-

tacks her Husband afresh, and gives him an amorous Battle, I do not much doubt but she'll come off as victoriously as before, and therefore ought to be crown'd with Myrrb, as were unciently

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the those that had made Conquests in Love. Neither do I question her meriting this Honour because she attacks with so much Courage, Triumphs with so much Glory, and shares the Fruits of her Victory so advantagiously with her Antagonist. She returns often to the Charge, and never cries enough. Her genital Parts by degrees growing more ardent, and more amorous, more unquiet, more inconstant and susceptible of Lassiviousness. They are a Creature in another Creature, that of ten causes so many Disorders in the Bodies of Women, as to oblige them to find out means to sooth and appeale it, to prevent its being hurtful.

The Husband renders therefore to his Wife exactly what he owes, and the Woman what she owes to her Husband. When this is wanting on the Husband's part, the Woman turns ill-humour'd, and slily acquaints him with the Grief she conceives in not being belov'd, that we may say, that Conjugal Caresses are the Ties of Love in Matrimony, and that they really make up the Essence thereof. But upon some Occasions a Man commits no Crime.

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neither against the Laws of Scripture bey nor Society, in refuling to pleafe his heir Wife.

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remi Tis a fin against our Constitution to al, please any Body and injure our selves hat according to the Opinion of Physicians, hat at least when the inconveniency thence heir arifing is fomewhat confiderable How Th can we always furnish Matter for the han irregular Senfualities of a Woman from Sight decaying, Rest being disturbed many the Stomach and Head fuffering, the effe Legs being weakned? And how can nen a Man be fit to do his Duty, in regard of his Affairs Domestick and Foreign, after being exhaulted in excess of Conjugal Embraces?

The least inconveniencies that hap pen from the excels of those Pleasures, diffense him absolutely from his Duty to his Wife, and to act otherwife, is finning against one's self, and drawing great Infirmities, and an unfeafonable old Age upon ones Head. Such as have been afflicted with a Diftenper in the Parts most necessary to Life can with greater Justice plead a Dispensation, if such an Indispose tion should have been but flight, yet they Conjugat LOVE Reveald. 119

ture hey ought to be cautious in Careffing his heir Wives. Infirmities in the Exremity of the Body that are periodin to al, ought alfo to exempt Men from hat Duty, unless they have a mind ans hat pleasure should be the cause of

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low The Man has far greater Occasion the han the Woman to excuse himself an from the Duty of Wedlock: He in a bed, manner alone acting in Conjugal Cathe effes, feems by his precipitate Movements to haften to the end of his Pleaires, in order to renew them another gn, sime: As if Nature being about to roduce a Man, was minded to prevent ur reflecting on what we are chiefly loing, by the excess of Pleasure we neet with in the action.

The Woman's case is different. The posture. There is seldom any Obstac de on her side, that can dispense her from what is done by her Husband. sickness is not lawful reason enough he being often subject to Infirmities that are cured only by Love, when no other Prescriptions of Medicines are able to overcome them. Priapus hath Moci more

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more power and strength than our Drugs, his Authority is more Sovereign, and his Medicines far more effications than Mugworth, the Karabe Castoreum, and what other Medicines Antiquity has invented for these Infirmities.

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We observe Yearly in Brutes, that Nature makes a Fermentation and Agitation of Humours, and fends Blood Spirits and Matter to the genital Parts, which cause a Titillation. This Matter in Brutes, bears a relation to what we call the Terms in Women That we ought not too wonder that Brutes are more eager at fuch times than others, to find out the Male which Nature hath shewn them to be the most Sovereign Remedy against all their Torments. This is the reason that most Women are most amorous when their Terms begin to flow is for the Blood and Spirits crouding down precipitantly to the genital Parts, heat and inflame them; and they would in that moment feek out means of latin lying themselves, did not the Laws the Old Testament punish those with Death that touch them in this Condition, more

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ion. But one ought in some measure to pardon the Excels of Love in the fair Sex, they having more fire and eagerness to love in such a juncture, than at other times, provided they are in health; yet a Man is not innocent that commits this Indecency.

I must own that no great hurt is on either fide, if Women happen to be Carefled in these Circumstances, the Woman only long a little more Blood than otherways the would, but the Man finds no Inconveniency. All the Diforders of fuch a filthy Conjunction fall upon the Infant that may be got which for the most part dies presently

after being born, or tpins out his Life in continual languishing.

It is the same case with the Flood after Child-Bearings. The remainder of fuch Blood, as ferved the fatus in the Womb, purges by degrees 15 or 20. days after the Woman is brought to Bed; a Woman's Life may be endangered, if her Husband offers to Carela her in this state, if she happens to conceive straight after being brought to Bod; for the Oralles that ought

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Sem. Body Tiffeet the Wather and Chil nes fod, fin time to coule Doublies if lave may be this realbil, the Law of the Old Tellament was grounded upon allowing ho Man to Touch a Woman Hue of the commits this Indecency. a Girl.

There is Tome difficulty to determine, whether a Woman big with Child, may be wanting in that Duty to her Husband. Opinions are van ous: Some think a Woman may be as vigoroufly Careffed when big, as when vigorously Carefied when big, as when not. Witness Julia, Daughter of the Emperour Augustus, who being big would perswade People she did not wrong her Husband in making other Men pass in her Barge, it being laden with Merchandize before, to make use of this Woman's Thought. Others are so scrupulous in this Point, as to fancy we commit a great Crime in killing a big-Bellied Woman, and contribute to the Death of her Child.

To decide this Question, we are only to observe what passes in Nature amongst the Brutes and we may see that Stags, Bulls, Weathers, and fome other Creatures, do not touch their

Conjugat LONE Reveald semales after other rare with mount Hill Those unlucky Accidents we Ines. 18 8 are showe observed to entire upon caresses, in these Gramstances, are the pon? leafons frong enough, to beat a Man mar of frem latteripting it. a Miscarriages Bit navinhappen hy asiFlus of Blood, provokaby those amorous Agitetions. ter. Superferation may, enfire, a Mola, on vill falls Conception may fliffe or suffocate 心改 the Freing, as, Rionalus, affures us to arlhave feen of in one word, fuch Accardents may kill both Mother and Child hen whereas to the contrary, Child-bear. the ings might be more fure inf we do not nig, touch a Woman after her having con-ceivide nor will the Children (in His-fore the rains on) be prought for the be-Hot Het Be. intrails being then but verythiant and wife Emperous of Carfanizueden Lines skey eight and the total pie Wife file he had conceived and alphous hair hd? My ficians did advise offer to the for the prefervationicos his health 'n enwand ne er confent a preferring ıre be health of hwo Perfons to that of ree" his own and it was even a Law as 484 Hong long Pagans, if we man believe M 2 great e.

114 Conjugal LOVE Reveald.

St. Clement, never to know a Teeming

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I fay the same of Nurses, who cannot render what is owing to their Hufbands without danger; for what probability is there the Wilk should he good when the Mother is troubled with Loathings, and Vomiting, and fuffers other inconveniences, that are incident to Teeming Women? However, if a Nurse is got with Child by one Man, and does not pewk in the beginning of her Greatness, but is vigorous and languine, I cannot fee any reason, why the may not be Dutiful to her Husband; and withal, fuckle her Child, the two or three first Months of her Greatness, the Infant in her Intrails being then but very fmall, and not standing in need of much aliment. me Women are much better in health when they fuckle at fuch a time, than if they thould preferve all the Humour for the Farm they have conceived. Thele Humours being copious with them, may fuffocate the Fatus, when they are not employed for other use; which reason obliges us sometimes to bleed fuch Persons, to ease them of the too

Conjugal BON & Reveal a great quantity of Blood, and render their Lying in more prosperous.

The manner of Carefling i histill not have taken notice of but that is cantheir found it lo ill handled in the Books of what Casuists, that no true Consequences lould can be drawn without manifest injury abled to Truth. The ground of this Quests on is found in Experiments, the Books and t are of Nature or those of Famous Phys lowcians, which the greatest part of D vines, Caluists and Confessors lave never read, so that I do not wonder l by Pthe s vithat they are so grosly miliaken in this any fort of Bufiness. lto waters has taught both seres his her Postures as are allowable and una rths contribute to Generation; and Pipe her nence has fhown those that are for ind bidden, and contrary to Health along to The End, of Marriage, according to nt. th the Sentiment of the Church is of get Children, and, in tome measure to if irs allay the heat of Concupicence. Excels fe is only blamed in the Carelles of Wi n. men, and heid a Capual Crime where patting the Chridian Kelagion abounds of Reafon. A chiese forg the Chridian Kelagion abounds to the Chridian Reagon abounds of M 3 fualities. h 4 0 fualities;

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126 Conjugal LOVE Revealed.

fualities; and Phylick being only bent upon the prefervation of Mens Health preferibes Rules for the right use of such Refreshments as Nature allows of.

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The Postures the Courtizana Cyrene formerly invented to the number of twelve, published by Phylenis and As yanaffe, composed in Verse by Elephan. is, and afterwards by the Order of the Emperour Tiberius painted about his Hall, are full Demonstrations, that Women are better versed in the pliantness of Love than we, being they give themselves more up to Senfualities. Indeed their Pallion is more violent, and their Pleasure of a longer continuance, as Fire kept in green Wood, through the weaknels and fickleness of their Judgment, Though a certain Author in these latter Ages, has undertaken to treat of the Postures of Love, and has had them engraven by the Carrashes, yet I am perfwaded that he has not met with that Success as Women that have medled therewith; they being able to baffic all Attempts of this Nature in what part of the World foever. Nasure teaches both Sexes fuch Postures 291111

Conjugal LOVE Remarks 127 u are allowable, and Experience Dent eaches such as are forbidden and deth. dructive to Health. The Genital Parts e of of Men are not contribed to Carefs lows funding, our Health receiving great inconveniencies in a Posture so opporome he to Generation; for all the Mervous er of Parts being firained are put to Pain. Af. The Eyes are dazeld, the Head fwims ban. the Backsbone fuffers, the Knees tromthe He and the Legs feem to yield to the his weight of the whole Body. In thort Wotis the Spring and Source of all our refs Weakness, Gouts and Rheumatifine em-Besides, Generation is frustrated; the eed Matter communicated not being ne eir ceived as it ought into the place defiire kned for its use, the Vagina being too much preffed by the Posture of the nt. Woman in fuch Adventupes ; ni fluid it-Nor is a ficting Posture becoming an of orderly Love quit being difficult for ıd the Parts to join, and the Seed to be et received in order to form a Child ac et complished in all its Parts. e Man, according to the Laws of Man 0 thre, ought to have the Empire over ú the Woman and being counted Lord of all Creatures, is very bale to fub. M 4 mit

128 Conjugal LOVET Remeald mit in hove Exploits will is beneath 019 his Perrogative to afford fuch Complain whi facel and no sfinalli breach of shis Bri ous rilege to yield to the Caprica's offe kifs Woman abandoned to fuch lewd Tricks fore And twould certainly be more advise. able to put a Man upon Gareffing his Wo Wife the back sway, than infinuates diffoliation, particularly when the Woman is naturally fat, and her Belly fo picked as to baffle the efforts of the weight of the windroitsution udnilead of getting Children, a Weman is rendred barren by this Postures what perchance is sthe Product of fuch Careffes is witherst finall or imperfect. The final quantity of Matter furnish, ed by ithe Rathers is endowed with few Spirits, that the Souly which must in time animate, fault make wie of imageand Infirmient for for its Faculties can perform nothing of ship Wahrenes The Children become Dantes Cnipiles Hunch-back'd, Square-ay'd, and flupid Blockheads; and by their Imperfections fully: evidence the sixtegular Life be their Haronts greithout

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d. Conjugal LOVE Reveald. 129

eath The most common Posture is that which is most allowable, and veluptuous; we speak Mouth to Mouth, we kifs, carefs, when we embrace be-

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When a Man is too heavy, and the Woman extreamly tender, I am of Opimon that tis not contrary to the Laws of Nature to Carefs fideways in imitation of Foxes. One may by this Posture avoid all the Accidents a tender Woman is exposed to in the common Situation, and no Suffocations or Mifcarriages ever happen there-

mon. I flould here place the Posture of Carelling a Woman the back way amonft those contrary to the Laws of Nature, if one Philosopher and two Physicians were not of a contrary O pinion. All the Brutes, excepting fome few, join after that manner, Nature having taught them no other way to engender. The Matrix of Females is in a better condition to receive the Seed of the Male, and better disposed to retain and foment it, it not being able to flide out so easily as in another Politic; and Experience having con-

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firmed

Conjugal LOVE Reveald 130 firmed to them, that Woman, before ing barren, have been impresnated lafter fuff In effect, Anatomy thew us, that the tha Bi Womb is a great deal better fituated effe for a Conception when a Woman is feat pon all Fours, than when lying on her Back. The bottom is lower than the the Orifice, and the Seed being injecti he ing cott down to the place it ought to be pre-DC. lerved in for Generation. This Posture is the most natural and least voluntuous: The Action of Love furnishing cou Opi Pleasure enough of it Telf, without for : EW obliging us to feel for it by new Fi Eures... I do not in the teast doubt but Casulta Will allow hate make vis of his way, being hate sunid Sential celli Rea too Chi les in the Embraces of Women intydy P Moreover, as the Law companies the Hulband to perform Dutynto his Wife er his when the feems to Love him ardent opp man to return the lame Duty, when he hap cannot overcome his Patirous by other If peradventure the thould have a mind to quench his Concupils cence about the latter lend of her go hei ing boranit

130 Conjugat LOVE Reweald. ing with Child, why might he not be suffered to cares her backwards rather than Hille the Child, that is upon wint of being born, or go somewhere fore after point of being born or go fomewhere the to commit a Crime There sho. ated elle to commit a Crime. There is no lear of Miscarrying in this Posture, the Back bone suffering rather than app is S-0# the Belly, by fuch joggings, and joultings as Men generally exert in fuch En-Pre-Indeed St. Thomas, whom Divines HIG count the best of Castists, is of this 洲 Opinion. He teaches, that 'tis no Crime ing for married Persons to cares the back OU! war, provided it be not stowake ex cellive Pleasures, but only for lawful 素多法 Reasons; as I When 'la AMan' Belly is to big, or there is fear of stilling the Child that draws its Birth. 明明時時 Paulinus Agrueta and Mercumalis, afer the Philosopher Lucretius, are of his Opinions that (Women conceive opner in being careffeduthe back way いるのがおい an the other of and Line wife think would freak of the enormous sime, which the Scriptures do not difnguilh by Name noi Body nonceive ing after that manner so and Philofor hers, who follow the Laws of Nature, being

Conjugal LOVE Reveald

being commonly averse to Notions that our fubvert its general Maxims

we But here I am more sensible than any elsewhere, that the things I treat of stor I protest that it has not been in my Par Power to make choice of milder Term Sni to explain my thoughts upon this tion Subject, and if fometimes I have him passed the Bounds of decency, as did wit formerly St. Auftin, you must ascribe it to the strength of the Matter in and

PUDE CONTROL OF CONTRO

CHAP. VII.

What Hour of the Day, or Night one ought to his one's Wife.



Hand

GOOD digestion of the Stomach does not a little contribute to our Health when well performed. Our

Chyle is good, our Blood pure, our Spirits moving and penetrating, our Seed thick and fertile,

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d. Conjugal LOVE Reveal'd. 133 that our folid Parts robust: In one word, we enjoy perfect Health. But if than any thing hinders the Action of our the stomach, we are full of Crudities, our bled Blood is nothing but Phlegm, our my Parts a dead Water, and our Seed a crus Snivel. We feel nothing but Indigefthis tions, Infirmities and Weakness, which have hinder us from prosecuting any action did with vigour, ribe There is nothing ruins our Stomach, er in and weakens Digestion more than Love: It exhausting us to that degree by dissipating our Natural Heat, and wast-ing our Spirits, that we feel great inconveniences in the principal Parts.

The Stomach therefore being the Part that contributes most to our Health, ight when it performs its Function rightly. is first attack'd in the excess of Love. But the Brain and Nerves are not the least sharers in the Consequences. the their Sufferings have sometimes arrittle ved to that Point in some Persons, that elth they have lost their Senses. Our All the Spermatick Parts being natuood rally cold, are weakned by the excels of Love. The Stomach, which is one neile, of the most considerable, is none of our

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the last that feels it : And one may fay that 'tis the Source of all the Inconveniencies that enfue upon the abufe of Pleasures. Allowing therefore Venus to be one of the Foreign Causes, most contrary to our Health, when we give our felves up to it with Excess or out of Season, and on the other Hand, as Experience testifies, keeps us in Health when we use it discreetly ! Let us examine what Hour of the day is most to avoid all its Inconve proper niencies,

'Tis neither the Divertifements of the Day or Night, nor the Pleasures of the Morning or Evening that dif compose us, whether it is before or after fleep, we fling our felves in the Arms of a Woman, that does not deftroy our Health, nor cause any weak ness in the Stomach and Nerves, no heaviness in the Head. All disorders that arise from embracing of Women.
Spring chiefly from the excess of our Passion, and the ill Husbanding of an oportunity when we are defirous of Caressing. Were our Passion moderate our amorous Transports better Iquared and if with that we killed, when nei the d.

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ther too full nor too empty; I am fure yfay that Venus far from doing any hurt, would keep a young Man in Health; for that which is according to the Laws of Nature cannot be the cause of

any evil; except abuses happen.
Some Physicians are of Opinion,
That the amorous Pleasures we take in the day-time, are more destructive than those enjoy d in the Night; and the Carefles of Women wasting us excessively, we ought to repose, and by Sleep and Tranquility repair the lost Spirits: Whereas after our ordinary Occupation ons of the day, we undergo a greater latigue with Women, and tire our felves more by entring upon anotherwearafome buliness.

Others explain themselves better on this Subject, and believe that Break of Day is the most proper Season for Carelling: They fay we are then upon more equal Terms, our Strength not being dishipated by the Actions of the day; our Stomach not being burthened with Aliments; and besides our Spirits are multiplied, and natural heat is fortified by Sleep. No trouble. some Crudities are felt, Concoction is

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perfected, and the Nerves being full of Spirits, are not so soon relaxed. 'Tis what Hippocrates intends in his Rules for preserving Health, when he ad. vises us to Work before we Eat and Drink, and to Sleep before we kifs.

Indeed Aurora, or the Morning which answers the Spring Season, appears to be more proper for Generation; for after a Man has agreeably diverted himfelf withhis Wife, and taken a little Nap after his lawful Pleasures, he soon repairs what Loffes he has had, and quickly cures the weariness he has brought upon himself by Love: Then he rises and goeth about his ordinary Concerns, his Wife continuing some while abed, to preserve the precious charge which he has entrusted her withal. Tis the common practice of Tradelmen that are in Health, who for the most part have well-shaped and robust For being tired with the Children. fatigue of the preceding day, they wait for the Morning to embrace their Wives, and avoid, without doubt, in fo doing, the Inconveniences other Men are subject to, who running head long without any manner of reflecti-

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All Phylicians agree, that one ought not kills faiting, because one ought not to work when hungry. Work waltes and drys our Spirits, and the work of Love enervates intirely. To the contrary, we ought to embrace (as some will have it (when our Belly is moderately filled; for at fuch a juncture we feel a strange defire to be meddling by the heat and Spirits that the Aliments communicate unto us: After which, we may recruit our Forces by Sleep, repose being the only Remedy for that kind of weariness.

But to freak freely, all thefe Opinions are liable to Objections. The Day has nothing that is hurtful, and the Night nothing that is notiful, and the Night nothing that is favourable to Love. To the contrary, one may say, that the Evening hath some Attractives which the Night has not. Our Passion awakes, and is rouzed affesh at the fight of a pretty Person, and the light of a Taper does not set off Person to so much advantage as off Beauty to fo much advantage, as that of the Sun.

Otherways, if we had any thing good in the Stomach, and all Concech-N 2 . ons on 🕸

ons were not accomplish'd, the Morn ing would be the fittest time for embracing. But there being nothing but Phelgm and Crudities in our Stomach at that time, the remains of our last Meal cannot be stirred by the Feasts of Love, but to our disadvantage. By reason of these Crudities Physicians advise to eat a little in the Morn. ing, in order to preserve Health, by reason what we have taken being digefted, the Stomach will be discharged of the Ordures that are gathered in it during Sleep, and rendred more fit for the Reception of what we shall eat at Dinner.

Wherefore if we kifs upon an empty Stomach, we languish immediately, and are very fenfible of the pains and weakness that such an Evacuation causes. We lofe heat and Spirit by such Ca-Oc resses, and have no store within for selles, any speedy Recruits. Nay, far from on recruting, we increase our Losses by late the Crudities, we have, and constrain them by our Passionate movements to for miz, with our Blood, and corrupt the the whole Mass. rar

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To resolve the Question therefore. after having proposed what can be said to this matter: I must be allowed to observe neither Day nor Night Hours nor Moments, but only the disposition we are in when engaged by Venus. When perchance we are dull, drouzy by an obscure pain of the Head, heavy about the Loins, penfive and melancholy without a cause, and withal this have not contrary to our Custom Caressed a long while, we ought neither to observe time nor measures. Icfigni. fies nothing to embrace a Woman fafting or full, Morning or Evening All Hours are proper, when the bufiness. is to ease our selves of something that is troublesome. There is a Refreshment in change of Bufiness, and the Work of Love is sweeter after our ordinary Occupations of the Day: We find our felves more light and more gay, digethion is better performed, our Blood circuby lates more freely: In one word, our ain Body is not for cumberfome as beto fore.

the But we must not deceive our selves on. these Occasions which happen more rately than we are aware of because To To

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Nature often eafes us of thefe superflu lous Humours during our Sleep. after bwhich there is nothing left to trouble ens the next Morning of If we grrone roufly fancy to be discomposed by too much Seed, when we are out of order vapon some other account, we will find whe inhappy effects of it, and fcarce be able to attone for the fault comthout a cause, and witbedtimes - "Pis better to flay till the first digeflion is over, and the fecond alfo ac complish'd, till the Stomach hath dif - tharged what it hath-digested, and the Meart, Liver, and other languine Bowel have changed the Chyle they have dately received into Blood. Then our Body is full of Heat and Spirits; our Scomach has been but now fatisfied; our Brains and Nerves are quickned by new Spinits, of which they fend a fuffici ient share to our privy Parts: Insomuch that whatfoever efforts we make to ex-Thauft our felves, we are supplied from within wherewithal to repair out Losses. no affer these igreat Maxims grounded as,

om Experience, il vdage day that in 14 Hours there are 20 confiderable Periods 182

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for amorous Sports. One is four or five Hours after Supper. Our Body is then neither too full nor too empty, the Concoction of the Stomach being in some measure accomplished, and the Entrails comforted by the arrival of new Humours, the Heat is recreated, the Spirits multiplied; and though we should diffipate at that time a great many of them, we may have enough left to fecure us from any inconvenience by the Lofs. Our Embraces are effectual, and far from feeling of Pain and Virtigoes thereby, we are exhile. rated and comforted : Infomuch that I may be permitted to fay with Hermos genes, that the pleasures of Love are sweet at Nights, and wholesome at Days.

What I find most advantageous in one of these two Opportunites is. That we fortify our selves two several ways. When we Caress a Woman after Dininer, we recruit in some measure our Forces at Supper, and encrease them with Sleep the ensuing Night: Whereas, if we kiss after Supper. we have nothing but the Night's rest to reimburse us of what we are out of Pocket.

Birds.

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Birds, that; follow, the Motions of Nature, not to speak here of other Creatures, copulate most commonly in the Evening. We may here on all fides the Male call its Female in the Month of May, and the Female an fwer the Male. The heat of the Day having disposed them to Carelles, and the Foud they have taken in the day-time heated their Blood, fo that the Humour which is generated in their fecret Parts the Night before, ex cites them to discharge it bus . Isutal The greater the Pleasures are, the more pain they cause, if we do no take necessary precaution to secure ou felves from their allurements. Indenthis appearance; and shew of Voluptuousness, lurk friquently cause of Sorrow and Grief, and we swal low the Poison willingly, without be ing femable of what we are about. mi When we feel the Dants of Love and our Heart heated after a Debauch as most commonly happens to those that are very Lascivious, we ought at such time bend all our Endeavours to fhu ats incitments, if we are in a conditi on to know them. We know the

Elina.

wine renders us flout and loving, but ther it stifles also our natural heat by dey in grees, when taken to excefs. Indeed all we appear more brisk and gay after the having taken a Glass, and are fit to anundertake more than at another time. Day

A Tree, whereof the Root is heated by Lime, bears fruit sooner and of better the Colour than another, but lives not vethat ry long. So Love and Wine acting lip equally on the Parts, no doubt weaken us in a double Capacity.

We ought to fhun all opportunities that may incite us to love after a De. bauch, if we will avoid the evil Conlequences whereof we are for the most

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What wastings we otherways undergo, joined to the Pleafures taken with a Woman, can but discompose us in a great measure; and I would neer advise a Man to embrace his Wife at. ter Bleeding, a Loofeness, or some other considerable Distemper, unless he has a mind to abridge his days: For Venus cannot be agreeable after other Evacuations, let a Man be never fo robust, he cannot avoid those grievous acciaccidents that are procured by irregulto lar Pleasures.

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I have known Men, ho not being intirely recovered from some acute Diftemper, have died presently after carefling their Wives, notwithstanding there were no Symptoms that might indicate their Death, and at this very time I know some others that will hardly escape.

However, if we must commit an Error, 'tis better to do it upon a full than empty Stomach. The accidents that en sue thereupon are not so dismal. and we have more Remedies for the succour of Plenditude than for that of

Evacuations.

Experience has not yet taught us, we whether Women ought to observe int times in being Careffed. The Humours the they avoid when embraced, are not for spiritous as ours, and their Weakness of proceeds not fo much from the loss of wo Matter, as from the excessive tickling, dy and the tiresome Motions of Love. But cov ours are caused by dissipation of Spirits, fine and natural heat, infomuch, that we jus may fay that Women are in a capacity to vir

do the trick at all times, but Men ought be

Conjugal LOVE Reveald. to take precautions, as experience con vinces us. off of at av bb-si 素無經統統統統統統統統統統統統統 man C HIA Pavo VIII world A Of the Advantages procured by the

Pleasures of Matrimony,

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F Moderation is of use in any thing, it ought, with-out doubt, to be fo in the Embraces of Women. This Virtue being necessary for the prefervation of our Health, or Ret of covery of it when loft: So that if we

firay never fo little from its Maxims. us, we shall Infallibly plunge our selves erve into the Inconveniencies mentioned in ours the preceeding Chapter.

t for Were there no Excess in the Paffion ness of Love, and no body hurt by it, there is of would not be occasion for any Remeing, dy; But 'tis just, as also useful, to dis-But cover our Weakness and Corruption, to rits, find a Remedy; and tis equally uniwe just not to make use of it, after he ty to ving found it! For this Realing may ight be 'tis according to the Testimony of

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Leonardus Coqueus, that the Church permits now a-days, as also in St. Aus fin's time, Courtizanas, from whom our Distempers and the Remedy proceeded.

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Although Love is the strongest of Passions, and there is no body but what lives under its Empire and is subject to its Laws: Yet I am perswaded, that we may in some measure resist its violence, and avoid the precise execution of its Orders. Zeno may serve for a proof of what I say, who never kissed a Woman but once during all his Life, and was over and above in Civility then obliged to do it:

Indeed our Health would be more perfect if we used the Pleasures of Love with Prudence. There ought to be a certain Gravity in the heat of our Pleasures in order to become Fathers, which is not, when we only aim at

Satisfaction.

Impatience and Grief, that disturb re our Quiet, would not be so freth quent. We might live without Diff would, and Pain would not so often by take place of Tranquility. We might divert our selves without smarting for it.

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it, whatever our Constitution might be. We should neither languish nor tire after having Careffed a Woman, and our Health would be better confirmed, hasving discharged what was superfluous in us. The natural heat being never more firm then when no Impurities tembarafs its Actions and disturb its Effects. The same thing may be profitable and prejudicious according to the use that is made thereof. Abstinence often cured the Infirmities of Charlemagne, and this was almost the only Remedy against all his distempers as long as he lived, and the same Abstinence at last put him in his Grave. The Cold Bath, that comforted Augustus, killed Marcele lus a little while after. And Love, that causes so many Diforders when we abuse it, procures a great deal of comfort when Reafon and Nereffity governs our Proceedings: and the filler

There is nothing in the World more refreshing to those that are billious, than the Careffes of Women; and what Heat they find in the Action is but transitory, and feldom out-lives Div-ersion. All Constitutions find

for bene by it, this Action warming the

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Phlegmatick gently, and exciting the Sangnines The Melancholy become gayland by this means drive away their Sadness and Trimidity, their bell Appetite and debauched Stoniach is restored. This gave the Name of Antiestanto the Constituent Hose, because the diffributed an affured Remedy a gainft the black Humour. Indeed, the Pleasures we take with Women cure our Melancholy dooner, and have better offect than all the Hellebores of Physicians. The very thought of Love eld ivening and off renighthenting us, by augmenting our Heat and disperling the Black and thick Splenetick Ho that comforted Angulus, killed Mousen The Man that Galer fpeaks of who

The Man that Galen speaks of who was fortouched with the Death of his Wife, that he resolved mayer to have another, finding himself troubled with Indispositions of the Stomach and Sadres without any Cause or Reason he could think on, was at last obliged to break his Vow, and joyn amourously with another, in whose Armshe quick by secovers his Health. Although Conding by Epilepsy, yet in cures this great Different Epilepsy, yet in cures this great

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Distemper, and several others that cease upon the first Pleasures we take with Women, and upon the first evacaation of Blood that Women fuffer in their Parts.

The fiercest Animals are tamed at: the approach of their Females. The Tiger is no longer a Tiger, when with its Mates. Let a Man be never fo paffionate, he becomes tractable and modest near a Woman; and some furious Maidens and Widows are not appeared but by the Embraces of a Man.

All great Humidities of the Brain. and fatal Defluxions that often cause incurable Distempers in the Throat and Thorax, are for the most part only prevented by the moderate Pleasures taken with Women. The infufferable heaviness of the Body, and unaccount able Weariness we are subject to when leading an idle Life and making good. Chear, are only cured by this Medicine. The Wrestlers found out this Expedient formerly to refresh themfelves, and were more brifk and stronger after having diverted them felves with Women.

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150, Conjugat LOVE Reveald.

This Amorous Exercise obliterates all troublesome Dreams, we sleep with ple Trangoility after it. And as an inor-upo

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dinate Love causes Blindness, by diffipating our Spirits, fo Moderation ren

ders our Eyes clear in voiding the Hu, ble midities that diffurb our Sight.

The Voice, as wavering and broken tion as it seemed before, becomes stronger ver and firmer, the heat, of the Heart in In sceafes without being troublesome, and this the strength of our Entrails shews it the felf by the Vigour of their Actions, bei The Stomach generates no more Winds com or Crudities, no further Murmering and tanheard in the Intestines; and the fore Kidneys that were rendred heavy by showinght of the Seed, are comforted by who the discharging of this Matter. no in fine, it is a Sovereign Remedy a- with stant the Green-lickness, and a young and Monau, who formerly frighted Peo els ple by her yellow Looks; will foon be ain refered to the white and red Complexi. Out on which is a fure Sign of perfect his Health, After the first amorous Com Hea bats, she'll perceive her Blood come and from her felf, as a proof of the Vic lave tory of Love, Peace and Plenty, which pern

Conjugal LOVE Reveal . 151 d. rates will foon follow; for after a good Come. with plexion, Fruitfulness will heap Joy inor- upon this Person, who almost despairdiffi. ed both of the one and the other vice ren A young Widow that has been trou-Har bled with Suffocations to a degree of being threatned with a fudden Disfoluken tion, is no more fubject to these Inconnger veniencies after being married again. in. In fine, the Morning-Venus Prefages noand thing but the Beauty of the Day and s it the Pleafures of Life, 'Tis that, which ons being well regulated, makes us beinds come Fathers of feveral Children, ing and restores our plight; which we bethe fore loft by loving too much of by A young Man that is turned Pale, by whose Eyes are simk and hollow, Lips

wan, Voice unsteady and interrupted a- with Sighs, who neither eats nor drinks ing and is ready to expire through the ex-eo els of his Passion, has no sooner ob-be ain'd possession of his beloved Object, exi-out he recovers his forces by degrees, ect his former good case returns, his on leasth is for the future more firm me and stable. Never could Antiochus ic lave recovered his, if Seleneus had not ich bermitted him to enjoy Stratonice;

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nor could Justa, Wife of the Conful the ing, if Pylades the Comedian had not he

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pity and compassion of her.

I would not imitate the Physician Appellonides, that mistook the DistemfO per of Amitis Wife to Megizibis, and Daughter of Xerxes for grofly; for the Doctor counting her Hectick Fever b might be one of those Diftempers that are curable by Love, advised her to lift the Embraces of a Man; Amitis fome time after, not finding any relief by this fort of Physick, complained to he ve Mother of it, and she told it Xerxes The King was fo concerned thereat that he condemned the Doctor to be en eec terred alive, which was executed in W the same instant. pids;

Gout, according to Physicians, for ans the most part engendered by the carel fing of Women, is also sometimes cu atu red thereby; and there have been not some gonty Persons that have received na y comfort, when they have used it with not or fafer means to preferve Health, and nent avoid a sudden Death, then now and It moderation. In effect, there is no fure then to take a Frisk with a Woman Wom The

Conjugat LOVE Reveal'd. nful the Poet Lucretius would never have with silled himfelf if he had enjoyed not he fair one he Sighed for and ithat Maiden of thirty Years Richanus difcian ected, would not have loft her Life, em f the had married; for the Seed would and not have suffocated her natural Heat, the and her left Testiclewould have grown no even s big as a Fift by the plenty and nethat ention of that matter. The Maiden r to diffected by Mr. Le Due not long ago ome in the Hospital General of the Saltby peter Works at Paris could not have her lyed of madness of the Womb, if her xes eff Tefficie had not been as big as eat. Fift by the retention of wa thick en in are followed, and Men-firred best Whereas feregular Love makes fluids, Love that is prudently managed, for aufes Health, inspines Courage renref ers us agreeable. A Clowin that is CU aturally thick foulled, appears quite eer nother Man when he loves, and is, ved nay be, in a capacity to dispute with vitl nother, that is abundantly more witirei y, of Beauty, Wit, and the Moveand and lients of his Passions of his rise of women cannot do us any harm, previ The ded

ded we take Hyppocrates's Advice) while (will not suffer us to kiss but in the he Spring, which is the most proper Sea fatt fon for this Exercise) and not followies it to excess. Those lawful Sensualitie ers, load us with all forts of good thing ivi rendering our Soul fatisfy'd, and in inch creating the Strength of our Body ow infomuch that, if even we should have taken Poison that might begin to de ftroy the vigour of our Heart, Copula

Malignity. When the only drift is to get Chil dren, swheng the Dictates of Natural are followed, and Men stirred up b the Ticklings of the Seed, as we are by the Irritation of other Excrement we never run the risk of our Health these Diversions, which Euripides, quo ed elsewhere, has very well express

tion, if we believe Naturalifts would

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in another Tongue, the made region of And to speak really what I think the this Subject, an old Man of Sevent to will be in a condition to Carefs a your sm Woman and get Children, if he heefe

not taken too much Liberty with the Ladies during his Youth. That is where Conjugat LOVE Reveald.

while Oracle would fay to the Spartans the hen it commanded them to erect a Sea fatue in the Honour of Venus with ollowhese words written in other Characlitic ers, Venus that has an Eye upon old Age: ing iving us thereby to know, that she in no Enemy to our Health, if we folody ow her Counsels with Prudence.

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CHAP. IX.

Which is the most Amorous, the Man Chil or the Woman?

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OVE is commonly confounded with Pleasure and Heat with Luft; But to Speak truth Pleasure is only an effect of Love, and Luft not always foundwhere

ink de gleatest heat is. Our defign here vent to examine which of the two Sexes yours most amorous, and most lascivious, ne heferving for another place that Quefti. the which of the two takes most pleawhere in amorous Careffes.

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Those that will have Men to be more Lascivious than Women say, that Man has more heat, a sirmer pulse stronger breath, and that his Entrais and Skin are hotter and dryer; the he is more hairy, lives longer, and more active. In fine, that he attack Women with more vigour.

Tis true, that Man is abundantly more hot than Woman; that he had those other qualities attributed to him but still he is not the more Lascivious Love, for the most part only trouble weak Minds; and Man having a strong or Mind than the Woman, is not subject to such extraordinary Passions and Transports. His Passion feems in some measure to be ruled by his Judgment whereas that of a Woman is without Rule, or Measure. For when Love has none to be the Theme, we are Children.

Again; Women have a more livel Imagination than we, Men, being en barraffed and hurried in Business, an as they commonly live idle, they have more leifure to represent to themselve

in comparison to Women, they known

more than we, and being able to give

the Objects that Love may form in mor their Hearts. Their defire of fitting hat themselves, and of preventing thereby pulse the vacuum so much abhorred by Nac trai ture, is infatiable; whereas our Paffin tha on being moderate, only invites us to nd discharge our selves. Besides, the Imatack gination is moved by two reasons; the one is of being moistened and refreshed. antl

and the other to get rid of the matter, they engender in great quantity than

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No Body can deny but they are the most most of the two: Their plight of Body, Beauty, and Terms, are evident signs thereof, their Temperature furnishes them with more Seed than what comes to our share, and exposes them to the Vapours and Fury; for when the Seed corrupts, these Distempers ensue; as happened not long ago to the

Virgins of Loudun, according to the Opinion of Seneri and Duncan.

Men are not subject to any disorders caused by a corrupt Seed; whence some say, they have but little Seed in comparison to Women, seeing they are never burt by the retention thereof, because Nature finding a means to discharge it

in sleep, by causing agreeable Ideas

that facilitate its flowing.

'Tis no proof of Lust and Leachery to be a short time in amorous Caresses; tis rather because the Matter is no great distance from the Place whence it fallies forth. Women will be about it a whole, day, as was formerly Messalina. and not so ready to go away after the business over, as we are after having taken the pleasures we expected.

Granting that those Creatures that generate most Seed, are the most Lascivious, we need not doubt but Women are more amorous than we, the Child being at first nourished only by this Matter, as we shall prove elsewhere. Befides we observe that amongst Brutes the most lascivious are common ly the smallest, and shortest lived; and if this be so, no body ought to doubt but that Women are more Lascivious than Men, because generally speaking they are smaller, and do not live so

The Womb and Testicles are parts lituated in the Body of a Woman, without being exposed to the Injuries of a cold Air, as ours, which in fome mea-

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Conjugal LOVE Reveal'd. 159

fure extinguishes our Flame. We find that Brutes which have their Privy Parts concealed are more lascivious than others. Nature has made the Sides of Women wide, and fomewhat raifed Branches for the more convenient poflure of the Womb, also given them great Bums, and fleshy Thighs; whereas Men have the upper parts larger and bigger than those below, the na-

tural heat having dilated the one, and fortifyed the other.

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After all, might I be allowed to join Experience to Arguments, I would fay that we have but too many Examples of what we have advanced, both in the Writings of Pagan Authors, and Holy Scriptures, which we need not mention here. Nictimene, and Va. leria, both coveted the Embraces of their own Father. Agrippina prostituted her felf to her own Son. Julia shared amorous Pleasures with the Emperor Caracalla her Son-in-Law, who afterwards mraried her. A Lamsel of Inscany in the time of Pope Pius the Vth, caused her self to be covered by a Dog; and most of the Egyptian Women copulate in these our days with

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Bucks.

Bucks. And I am very doubtful when ther Satyr, who was brought to Syll in his Progress through Macedonia, was not rather an Emblem of a Woman's Lust than a Man's.

I shall pass by the two Fastina's, and two Joan's of Naples: 'Tis known they were Lascivious and Impudent from their Infancy, and that in the sequel of time they spared nothing to divert them selves with Men. All Women are a a different temper from Berenice (who as Josephus Reports) eloped from her Husband for being too much Caressed Indeed an amorous Person is so in every condition, Maid or Wise, Married or Widow, Big and not Big, Barren or Fruitful, she is still more Lascivious than Man.

Lastly, we may add the Authority of Divines and Lawyers to what it laid. The first own ingenuously, that the Passion of Love is more excusable in Women than Men; because (as they alledge) they are more susceptible thereof; and the others, by the same reason, punish an Adulterer with Death but do not suffer a Woman to lose her

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Conjugal LOVE Reveas a. 161 disorder. They are satisfied with have

ving her whipt, to shave her Head, and throw her into a Monastery.

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So that we may infer, That Women are by far more lascivious and more amorous than Men. And if Fear and Honour did not retain them, there would be but few (in the natural vio-

lence of their Passion) but what would yield and do what we are used to do for them, to keep or to gain us. For

my part, I admire at the strength of those young and pretty Womens Souls, who resist so couragiously. I am assonished at their Combats, but transported

with their Victories. Nature pitches Nets for them every where, and gives them Battel; they defend themselves

gallantly, and at the same time are much more amorous than Casar or Alex

much more amorous than Cafar or Alextic ander, yet often Conquer before they has have fought; but at last they must ble yield to their Natural Passion, That

we may fay with fome truth in paraphrasing upon the two Verses of Alcrat-

Seaucy, which we some of the Polich is the same of the total of the Lavy of th

P3 CHAP

Conjugal LOVE Reveald.

CHAP. X.

If there is greater inconveniency in orkissing an Vgly Woman than a orPretty one.



EAUTY is one of the greatest Privileges granted by Nature to gain Authority over others, this Quality linoits rexercising a kind of Tyran-

my over Men, and charming them af ter fuch an extraordinary manner, that even the most barbarous People are sen. able of its Attractives; which obliges this very Day some People of Africa tollfet the comliest and handsomest Man among them upon the Throne; finds the fame confideration moved Billion of Milan, to chuse the handsomest and most accomplished Men for

Beauty, which we admire in Women, is a powerful Sting to excite us to the Delights of Love. What the Lawyer Hiperis could not bring to pass with all his Eloquence, the Beautiful Phryne

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carried without any Opposition There is no way to refift the Charms of a young Person, that has all the Graces in her Train. She manages our Inclinations at her Pleafure, and the Tyranny of Beauty fine is adorned withal, the is fo arbitrary, as to enflave us against our will.

Nature shews a Master-piece in forming a beauteous Woman. She must be of a tall and becoming Stature, a majestick Air to command Respect from the boldeft, be of an agreeable Humour, and quick and distinguishing Wit. To consider her more particularly, her Body ought to be in good plight, particularly her admirable Face. She ought to have white Teath, rolle Cheeks and Lips, a large Forehead, big and blew Eyes open and full of Fire, black Eyebrows, a little Mouth, small Ears, long Hands, supple Fingers, a large Breast, close Sides, small and delicate Feet. In one word, a Female Beauty has all the Advantages in the Mould to be compared to the the World to enfnare us, and possess it self of our Reafon. Beauty

Truly 'tis difficult to keep a Maiden for whom all Men figh; and if Phreyne

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had not mangled her Visage she would fire never have been her own, and her Beauty tro would certainly have been own of the ons chief Reasons of her loss. There have wit been few beautiful Women without be refs ing either haughty or lewd. And now our a-days it fuffices to be handfome to be inc reputed immodest, or to be' so indeed, ing Beauty was anciently prefented with Par Crowns of Myrrh, and continues still we to have so much power over Mens tun Souls, that fome who have been alto ty gether impotent in reference to Love but concerns, by the coldness of their Con- of stitution, have felt its Flames, and ly been rendred capable of Generation. diffe Beauty is a Gift from Heaven, has fo com much Empire over our Soul, and rules tera our Passion so arbitrarily, as if they of nor right belonged to it, Uriah had never wit been facrificed to the Passion of a res Prince, if Bathheba had not been hand mer fomens liaml a lie of the floor of Rap the fight of a pretty Woman, and it ra Love being nothing else but defire a fure Beauty, oftentimes arrives to that to a pitch; as to render it impracticable to cret

govern our felves without fupernatural and

ffrength

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ould frength. A. Casuiffswould be grievous auty troublesome to perswade he our Actithe ons are reriminal when transported have with the Beauty of a Woman, we Cat be refs her ardently. For at fuch a time now our Blood boils in our Meins, lour Heat o be increases in our Body to a degree of beed ing felt by the very Heart, our fecret with Parts swell and flir in spight of what we can do, shewing us by their impor-Rill Iens tunate Motion what Attractives Beaulto ty has for them. Indeed Days feen ove but to last a Moment in the Company Con- of a pretty Woman, and we do hardand ly perceive our felves hungry, but n. disdain all the Inconveniences that as fo commonly accompany Love: Our neiules terated Careffes seem neither fading of nor tirefone: Beauty renewing them yer without pain, and furnishing new Desifares and Forces for a further enjoyne mentagar in son

To the contrary, ugline scalms all our at Raptures; far from exciting us to Love, and it rather makes us to abhor all its Plear fures. If peradventure we are obliged but to approach an ugly Woman, our feats eret Parts flacken rather than stiffen, and we find something, I cannot tell

what.

what, in our Heart, that checks an ach on. If we defire to do it by a principace ple of Duty or Necessity, we mulmore have time to dispose our selves, and ye ime after all we are seldom able to come thavial avery close engagement with an ugland Woman. Anacharsis must handle an ness touch for a long while, otherwise hat could not act, his Privy Parts not be shilling able to obey his languishing Palorce. from a self-to-obey mis, languariting in the form.

At such a juncture we feel Fire and mall lee: Nature inflames the Heart in or he coder to copulate, and this same Nature W. freezes up, as 'twere, our secret Part reason order to have us avoid the Action is a reason of the Resident of the of the R These two opposite Passions are theme, Causes of strange Accidents. When hivi Love has the upperhand of Abhorren he I cy, all what is spared to this Woman he I

as if we had our full fwing of its Plea y B fures The Heart, the Spirits whereo hic are mostly extinguished by Hatred, is mu

exhausts us to a degree of rendering acut us liable to the same inconveniences rational

wery much discomposed, by having compited municated them to the secret Parts onto and the Brain is much weakned by de rim

taching

an aching its Spirits elsewhere Infonot nuch that one may fafely affert, that incipace Carething an ugly Woman caufes nu nore Weakness and Faintness than fix ye imes careffing a pretty one. Beauty et aving Charms that dilate our Heart, igh and multiply our Spirits; but Uglian iels fomething, I do not know what, e he hat shuts it up and freezes it. be Children perchance are born from fuch Pal orced Conjunctions, they are dull and

umpish ones, and only evidence the an mall Satisfaction their Father took in

ture Wherefore 'tis true, that there is

or he Careffing of their Mother.

Part reuter trouble and inconveniency in tion tifling an ugly Woman than a pretty the ne, and if we may dare to decide as a he Divine, I fay 'tis a greater Sin for as ren he Beauty of the one is irrefiftable, to mar he Imperfections of the other cannot ring reuse our coming near her. 'Tis done ices ratis, without being drawn in either les y Beauty, Air, or other Agreements, red hich for the most part dazzles us, ini much that we ought to conclude come ith St. Chyfostom, that in proceeding arts outrary to the Laws of Nature, the de rime becomes far greater. Were

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-Were I to addife any one to mairy I should exclude both the Handsom and the Light, The first is apt to be impe rious, and will fooner be common than particular. The other will cause Repentance, and may be Divorcing, except the Husband is endowed With particular Vertues.

noul mort CtH As P. M. X Log man

the Women are more conin fant in Love than the Men.



HE Seafons have much influence upon our Bo dies and Humours; Info much that we differ from our felves in Sun mer and Winter, Cha tourno isono de len abounding in th

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fira and Phlegm in the latter: So that the variety of our Temper may be meale red by the nearness and remoteness of the Sun. Our Blood is heated in Sun our] mer, and dried in Autumn; Winte cools it again, and Spring moistens it and renders it fluid, the Diverlity ng, Seafons changing our Temperament, be cau 272 77

and Body; and as our Inclinations accordhan remperament and our Conflitution Re hanges through variety of Sealons, as cept Experience evidences, there is no lifferent from what we were before.

Besides, variety of Climates cause con wite different Humour in Winter at Archangel, and at Alexandria in Egypt he fullowing Year during the fame Season: The Air, Water, the manner such of living, and other things changing by the constitution, that it differs in a nice great degree in those two places, and first produces quite opposite Effects. But age renders us more inconstant than the life we have said. We abhor, at present the what we desir'd in our Insancy, and the old Age cannot abide to think of the ld Age cannot abide to think of the alu weakness of our younger Years. So hat we love and hate in every Period of ur Lives. Nay, we change every I'e very Month, and even every Day nd no wonder that our Soul is way ng, lince it makes Use of our Llood

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of its most refined Actions. we day have no sooner met with any thing row constant and assured, but we flinch but and return to our Inconstancy: We are we will be the soon of the constant and assured.

and return to our Inconstancy: We are we the true Pyrrhonians, wavering perpendistually between Truth and Falshood. That was most can hardly believe our selves guilty of the sound hardly believe our selves guilty of the sound can hardly believe our selves guilty of the sound can hardly believe our selves guilty of the sound can hardly believe our selves guilty of the sound can have any many that has squared were his Life to a firm and steddy Rule; and ward when such a one is found, let us examine him if he is no Counterfeit; he and us practice his Rules, and follow his hat model of Life in private, to know that method of Life by him prescribed bence and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. I am fure no body can be award and after all. and after all, I am fure no body can law found, whose Life and Actions have t been conftant. Tis nothing but Flight our proceeding from an unfieldy Min oife ancy magnifies Objects, and make lagi them thew bigger than rately they are utile We are not in the least guided by Re ut h ion, Custom, Fashion, Opinion, Il de L clination, Appetite and Opportunitie ow

reach?

manage us most. Our Will is not even nce we have a Mind, and not a Mind. To We day we would have a Wife, and to moring row a Mistress, Our Life is nothing but an irregular and unequal Motion. are We render our felves uneafy by our tpe unsteddiness, and I dare boldly say. that Man is the most inconstant, and we most awkard Creature in the World: The Magistrate, whose Reputation is of thablished, and Age venerable, and car whose Gravity commands Respect from are every Body, feems, according to out an ward appearance of things, to be goexavern'd by found Reason of a Judge leand to pass over vain Circumstances whichat only work upon weak Minds, He thousands into the Hall with a Catonick e the Gravity, and feats himself upon the bed Bench to render Justice: But if the an lawyer displeases, if his Voice is harsh, have that he stammers, or has an ugly igh countenance, or perchance lets his Min Coife drop ; then the Gravity of the nake lagistrate comes to nothing, and these y ar ittle Circumstances may be enough to Reput him upon an Injustice, and makes ng hae Lawyer lofe his Caufe. Good God! nitic ow far does the Inconstancy of Man

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172 Conjugal LOVE Reveald.

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reach? Fevorish People have some Motions that are inimitable in Health The Lady, whose History Petronia relates by the Mouth of Senera, was an Example of Chastity to all her Neigh hours, troth, nothing would ferve her turn but the must die in the Sepulchre near the Corps of her deceased Hus band; yet this fame Lady was hafely drawn in by a Soldier, who tells and does fuch things to her, as good man ners will not give me leave to rehearle Some little while before, this Woman was fad even into Death, and in an in stant no joy can be compared with hers. She has a Senfe of Happinell ter but 'tis the Happiness of a Phrenetic are Person that is raving and dilerious dest Mankind is a Camelion, that change ons Colours according to the different place ferv There is no occasion for o forn ther Examples, and if among Thou ere fands we have a Mind to chiffe, Pope dive Boniface the 8th. was never the fam the during all his Pontificat, but fickle an in th inconstant; and the Glory of Agustin whic for all his greatness, was tarnished by tent his luconstancy. Indeed we do no were walk, but are drove sometimes by gen

Conjugal LOVE Reveald 173

tle perswasions, and sometimes by violence. He that was yesterday very couragious, and being heated by Necellity, Anger or Wine, is to day one of the greatest Cowards in the Universe. What is this but Unevenness and Inconstancy? Yet this variety has its Causes, seeing it is so natural to Mankind.

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May be I should not mistake, if I attributed our Inconstancy to the Order established by God in Nature. which is only preserved by reciprocal and fuccessive changes. The Stars are never at rest; Seasons are quite opposite to one another; The Elements that enter the Composition of mixt Bodies are always jarring, yet not fo as to destroy one another; All Generations in the World are made and preferved by Changes: Man himfelf is formed in his Mother's Womb of different Matters, and preserved by the diversity of their Motions. The Heart, and the Throne of the Soul, is not always in the same Situation. The Blood, by which we live, is composed of diffene tent Particles, and we could not fubfife gen were its Matter and Qualities equal.

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In fine, there is nothing in the whole World but what is produced, and preferved by Inconstancy. Thus the Instability of our Temper, causing the inclination, contributes to the Beauty of the reasonable World, and renders us variable and fickle.

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Now fince our Actions depend upon our Constitutions, and that our Temper is inconstant through the variety of our Humours, we may conclude that Man is the most fickle, and most inconstant, of Creatures; and that Reason, far from remedying this Weakness, serves only to augment his inconstancy.

Having proved that both Sexes are naturally inconstant, as also discover's the Cause thereof. I shall at present examine which of the two, the Man of the Woman, is, generally speaking most inconstant, and afterwards come to particulars, (viz.) which of the two is most fickle in Love.

We have clearly made it out in the 2d Book, Chap. 4. Art. 3d that Met are generally hotter than Women they are sooner form'd in the Mothers Womb, stir sooner, and somewhat sooner born; they also proceed with greater Strength

Strength and Vigout in what they enterprife, and have a fuller and fironger Pulfe; and as Males among all other Creatures are firenger than the Femal les, we may also allow Men to be more vigorous than Women. I have cited in the same place some Opinions, that would have Women be of a liotter Temper than Men, and withal shews their gross mistakes. The Reasons there by us alleded, making it e vident that Women are generally colder and moifter than we.

I shall therefore pass by these Difficulties, as being decided elfewhere in a clear and convincing manner. It firall fuffice me to add, that Women being generally cold and moist in comparifon to Men, their Faticy is confequently more feeble, their Region less for lid, and their Will more fickle; because the Force of these Faculties depending upon the Heat, Spirits, and firmnels of Parts, it follows that the Falculties of their Souls are more feeble and languishing.

Upon this Principle Lawyers will have Women have Guardians, and make them render an Account of the

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Administration of the Goods of their Children, they not being able, accord. ing to Cicero, to give any good Advice. They would also have them put to Death before the Men, in order to difcover what they have a defign to know of notable Conspiracies; for Women being weaker than Men, they are taught by Experience, that this is the best Method of proceeding. Indeed Wo. men are as fickle as Children, and their Temper almost the same; for being moist as they, and what moderateheat they have huddled up in a great deal of Moisture, their Inconstancy and Weakness is apparent every Moment. Solomon the wifest of Men, who knew Women better than we, compares them to the Wind, and speaks much to the purpose in faying, That be that has a Woman in his Possession, and endeavours to keep ber to bimself, is like unto him that will wetain the Wind with his Arms. Indeed Women are naturally very fickle, and eafily carry'd by small frivolous Matters through the weakness of their They delight in Trifles, Tudgment. and spend all their Life-time in giving Proofs of the Inconstancy of their Sex; a g my their

their Stature is finall, their Strength indifferent, their Actions Languishing. In one word, they are weaker, and more Incomment than Mens 2003

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Men, to the contrary, are luftier, more Vigorous, more active; they have better Conceits, and argue with more strength; they are more firm and resolute in their Business, more constant in their Undertakings, and bolder in their Actions; their Constitution being hotter, dryer and stronger: Tis without doubt for this Reason, that the Scriptures allow them the Superiority over the Women, and to be Lords and Masters of the Family.

The Constancy of some Women put to the Rack, shall not make me change my Opinion. We know that the fair Leana chose to cut her. Tongue out, and spit it in the Face of the Executioner, rather than reveal any thing of the Murder of the Tyrant; and that the constant Epicaris resolved to die, rather than own any thing of Nero's Conspiracy. But such Examples being scarce, and a great many requir'd to establish a general Maxim, I shall continue in my Opinion, (viz.) That Women are generally

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generally more variable than Men. But may be, upon fome Occasions, they are less inconstant than we, which we are going about to examine, and prombine Love is fuch a waggish and violent

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Passion, that its Excess is more commonly observed in little than great Souls. I own no body is exempted from its Empire; but to speak the truth, the Weakest go to the Wall in this Pasfion; of which Number Women are. And perseverance being a Quality inseparable from Love, we may conclude, that Women love longer, and are more constant in their Love than we are: For Love ceases when we discontinue it; and there must be real Love to anthorize one to fay, that one loves, it is it would but

If we observe what passes daily in the world, we may be convinced of this Truth; Experience teaching us, that the Modely of Women hinders them from flying out, and at the same time obliges them to love fush only as they are allow'd to be free withal. Befides, Modesty is a certain Shame, that keeps them in their Duty, and renders them constant against their own Will. generally

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I must say the same of that Fearfulness, which commonly accompanies the
sair Sex. Reservedness also, which is
so natural to Womankind, comes not
sar from Constancy; and one may say,
that it is its inseparable Companion.

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Moreover, there are few Women but what love those desperately that obtain the first Favours from them. They are so ty'd to their first Lover, that if by some great consideration they are obliged to be allyed to other

thers, they still preserve some Tenderness in their Heart for him that had

the Flower of their Virtue

Besides, we know they are more sedentary; and less proper for Business than we; and that Solitude, and looking after House-keeping, with holds them from Company, that they have not so many Opportunities to be false as we.

Lastly, the Law retains them, by punishing severely such as are loose condemning them to be shaved, and thrown into a Monastery, for being too inconstant in Love.

I shall pass by the Example of some Women, that have slung themselves a

Conjugal LOVE Revealed.

way by the heat of their Constitution on; though Lepidas, Were's Aunt, under the Name of Quartilla in Petronius did never know her felfa Maid; though the two Tulla's, and two Joans of Naples, glory'd in being Careffed by a great many Men, the general Proposition may be true, (viz.) That Women are more constant in Love than Men,

If we reflect on our Conflitution and inclinations which are derived from it. we may be convinc'd, that Love does not tyrannize over us to that degree as over Women. We are embaraffed by multiplicity of Business, and to divert our felves, we fall in with the first Play Toy we meet with; our great Heat emboldening us to make new Conquests. We make fure of the first that comes in our way, and for the most part fatisfie our felves when op portunity favours. Our Mind is to free to be subject to a Tyrannick Con francy, and being disgusted with one Person, we are prompted to change ou Diversion. She that pleases one Week displeases another, and the little Pett that happen in the Careffes of one

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Conjugat LOVE Reveald. 1811

another. We are apt to believe, that new Pleasures are of a different nature from the past, and our natural Inconstancy is fomented by false Infinuations and alluring Hopes

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Moreover, Men feel greater Pleasures and waste more than Women; and us? their difgusts are in more supportables and hetter grounded, the God of Loven lays wait to extend his Empire, by infinuating Perswasions, that change is fart more agreeable and voluptuous than Constancy; and we are so simple, note: withstanding our Experience to the contrary, as to be cowardly led aways by these secret Perswasions and hidden Mtoions: Witness an infinite number of Men that know perfectly how to loved yet, in imitation of Ovid, are the molt; inconstant. Tibullus and Propertie date no reason to tax Women with income stancy: the first forsaking Delice form Nemilis, and afterwards difearding bothing to Carefs Neara, and the other norbes? ing content with Cynthia alone its ight

A certain Woman said, very win ilyds
That she earnestly desired the Caresses of s
several Men, because she was a reasonable
Creature: Whence one may infer, that

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Men

Men having a stronger Reason than Women, they may make use of it upon the same Terms and Conditions. The most reasonable People are expofed to the softness of Love; and it be ing natural to all the World, there are few that can escape its Attractives, But excessive Love being a Distemper common to both Sexes, those that have great firength of Mind relift its Tyranny more couragiously, and though sometimes smitten, change Objects to avoid the Allarms and Inconveniencies it causes; whereas little Souls are not able to refift those secret Motions; besides, being more fearful, they are cowardly led away through the weakness of heir Condition, and always continue ty'd to one Person.

ence it felf witnesseth that Men cannot long subject themselves to the Empire of Love, and that their Flights and Sallies are only the Effects of its secret Inspirations, we may conclude, that they are much more inconstant in Love

than Women.

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DECEMBER OF THE PROPERTY OF TH

CHAP. XII.

Whether there is an Art in getting.

Boys or Girls.

ATURE has made fuch an impression upon Men by the Law it has printed in their Hearts, that in spight of all, they have a secret desire to

perpetuate themselves. This passion is excessive in some Persons, some have struck at nothing, in order to save Posserity, especially of the Nobler Sex. The art that teaches this secret cannot be two much valued, since the happiness of Kingdoms and transmitty of Families depend very often thereupon.

It feems necessary before we gott discover the Rules of this Art, and lay open what experience has taught us upon this Subject, to explain after what manner Boys and Girls are egendred; to the end that the most exact observations may be made for what rules must

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be established, and to fortifie at the 1f same time my opinion about the format won tion of Man.

I own 'tis a great question to ask which whether there is an Art in getting of states. Boys or Girls, and that 'tis_the most to disficult in all Physick. Nevertheless, were I an apt to believe that 'twill be easily both apprehended and decided, if o may opinion is followed, which explains and probably, if I am not mistaken, the form origin and progress of Generation. The Not but there are great difficulties here as otherwise, but it seems to me that a Estimere is more likelihood in this opinion which than any other.

Every Body agrees that generally aer speaking the temperaments of Men and which we hotter and dryer, that their Limbs and stronger, and their Wit more penetrations, that they exercise for the most orm part is more violent. Women to the contrary are colder and moister, less that and less dry; their flesh is softer, tenderer and smoother; their mind eatier; they are colder and moister food: and and taitly, live almost always in idle r, i

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Conjugal LOVE Reveal'd. 187

the If this be the nature of Men and ma Women, tis certain that both derive his nature, and their inclinations ask which are an inseparable effect thereof f, from fomething, that they derive

oft t, I say, from the first matter they es, were formed in their Mothers Womb.

ea. To explain this, one ought to call

if o mind what hath been faid above, ins and reflect a little on the principles of the formation of the Womb in a fruit-

ere all Woman are filled with small Balls nat r Eggs, very near as big as small Pease, on which are marshalled in their small Cellules, as the Eggs are in some mandy her in the Egg bag of a Hen, the Ball and which is impregnated by the Man's en sed preserves among its Liquors the best of an Infant, which first of all is eithout doubt less than Mite, and is ormed, if a Boy, of a hot, dry and he hick Matter, full of Lire and Spirits, is eith close pores and firm parts, but if

Girl, the Matter is less hot, moister and more delicate. The parts are looser, and the pores more opener and Imooth. e. r, it doth not contain fo much fite. either is there so great a plenty of Spi-

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ries in it. Infomuch that the diffe are from the diversity of the Substance of pirit the Parents Scod, and its first qua-pirit bities. Amongst these two dispositions is a bities. Amongst these two dispositions in a of the Womans Seed, there is a third for and middle one, the project of which Balis very temperate in all forts of Mataparter, insomuch that an Hermaphrodite is sould be born thereof, if it was not to determined for a Boy or Girl, by the ite we shall fee in the fequel, in a particula ed in som the land in the land

If we believe the Poets. Hercule was for robust, that he engendred nothgot, there was but one Girl. But with pear fabulous we find in the Scrip nices that Giles, one of the Prince ent of the Hebrews People, was of fuch hor un active constitution, that he go made of any Pomale.

When the Womb receives the Man's Seed, and its Horns through a particular verture attract this Humour to communicate it to fuch Balls or Eggs

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fe are most disposed to receive a quick nly opression by the activity of the Man's of pirituous Matter, then the Soul and na pirits of this active Matter, ferves one a fubaltern principle, to this fine ird lork. If these principles meet with ich Ball that is disposed for a Boy, they lat apart fertility to it, by causing all lite le small parts of Humours shut up in not to forment. They penetrate and exthe te that little draught, the intellias ence of the Mother had began to cu-orm But if the Soul and Spirits that e wrapt up in the Man's Seed, touch whene impregnated Mothers Egg or oth all, that hath the dispositions of a he irl, the Man's Seed will make the theme Impression, because 'tis indiffeaprent to both Sexes, as we have elfer here proved it was less sons many Our hidden and fecret inclinations he ting natural, do infallibly discover got e principle of Generation of one and in the other Ser; for if I may argue of The causes by the effects, I must be alan's owed to say, that as Men are generals

r to efire to live upon hot and dry aligenerate, to be constantly busie, and to take

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take pains in War, and great affairs, may conclude that their principles ftronger and groffer than those won are made of Women to the contrary tender, and generally speaking little clined to fatigue. They are by a nam cultom cold and moift aliments, that proportionable to their temperame und few of them but what pathonan love Milk and Fruit, nature asking h fecret appetite fuch things as are p portionable for the full stance of fide. their parts.

Wherefore the principles of Man a Woman are very different, feeing the have to opposite inclinations. The pri ciple of the one is hot, dry and clo The principle of the other is col

montiand leofe. sand fitted of

Experience makes us sensible of the Truth; for a Woman that is breeding with a Boy, is for the most part fresh coloured, and does better than if I was breeding with a Girl, the heard the Boy warming the Mother, where as a Gill by her coldness eugments th cold and frimidity of her Tempers her fickly during all the time of breed ing. Thoug

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Though some Women are of a hotter constitution than some Men, the cause into to be imputed to Nature, but the humours of the Mother who conceived hem, the Nunses Milk, who suckled hem, and hot aliments that they have sed in their time

I. Thus 'tis not the Womb that is to principal cause of Males or Females.

It being only a place in Nature

where Generation is made and receives nothing but what is fent from either fide. Its business is only to prepare the Mans Seed, and to attract it into its horns And afterwards to favour Conception, it ferments the new Buds, and distributes what aliments to them they stand in need of. In fine, it acts.

like a good Mother, Which makes her Child sublish at anothers charge, Although the Womb seems to be hotter on the right side, by reason of the Liver, than the left, yet experience shows us, that it receives equally

from one and the other side more or less hot matter inay we have some times found in diffecting of Women a Male and Female on the same

side, insomuch that tis neither the

Womb, nor its right and left parts that are the cause of the difference of Sexes and the difference of Sexes and the difference of Sexes are the cause of the difference of Sexes are the cause of the difference of Sexes are the cause of the difference of the difference of the cause of the difference of the cause of t

Blood, for when the Embryo begins to be nourished by Blood it has already acquired its Nature and Ser and it would be impossible to make it change its Aliments may indeed after our temper, but they are not able to transfer from one to another, much less to make our parts change place and figure.

fo strong is not able to produce this effect, for how many Women are there that bear only Girls, and cannot have Boys, though their imagination runs perpetually, and is as if twere stuffed with the Idea's of the latter. Imagination does neither change our Humours nor Temper, it cannot make Choler, Phlegm, and the Womb that, hath dispositions for a Girl cannot by its own means receive others for a Boy, their temperament being too distant, their matter too opposite, and their parts too different.

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Conjugat LOVE Reventa. 193 4. Experience teaches us that Boys and Girls are got in any time of the Moon, and though the Moon has great influence on our Humours, and confequently prefides fo much the more Generation as it joyns its milus ences to those of the Sun and other Stars, yet I cannot belive that he can change Sexes; for although he wells and multiplies when new and vigorous, many diminishes its force in its decrease. Yet it ought only to be lookt upon as a remore cause of the difference of Sexes. In fine Horfe-courfers and Farmere lofe their labour by tying the left Tefficle of Stantons or Build in order to have stone Colls and young Bull Calfs, or the right Tell cle to have Mares and Cows. Esperience having informed us in that particular, and Hewed that Men who have lost the right Tellicle in Wars do nevertheres engender Chie dren of both Sexer. Tis true then, that helther the Womber the metilerious Blood neither the Womans fancy not bene Stars are the proximate causes Generation

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194 Configal LOVE Revealed

Generation of Males and Females, that that 'tis rather the temperament of the matter we are formed of, as we showed above.

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After having explained to exactly as possible the first causes of Generation of Boys and Girls, and discovered the immediate causes by means of the matter that serves to ferment them. I shall at present set down some Rules for engendring of such matters and Spirits as may contribute to the difference of Sexes.

are observed to engender Boys, they get Girls most commonly. The natural heat is too feeble to concoct and perfect the Seed. The latter are too languishing and the Ice of their Age is repug, nant to plenty and heat of Spirits that ought to contribute towards the Generation of a Boy, and since Seed is nothing but an excrement of all the Body and Testicles, all parts must be strong and wigorous to engender matter to get a Boy, which is neither sound in one or the other.

Generations

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z. Rule, The manner of living is one of the principal causes of Blood and Humours, if one eats and drinks jucy things, hot and full of Spirits, the Humours partake of the fame qualities and the Seed has dispositions for a Boy to come. But when the aliments are cold, there is no probability of the Seeds being able to ferve for a Boy. it will have but at most dispositions for the Body of a Girl. And experience teaches us, that those feed upon hot and jucy aliments, and the neth of lacivious animals acquire strength to engender and get a Boy, provided they are of a somewhat brisk Constitution

3. Rule, There is no occasion to eat or drink much out of season, when one hath a design to get a Boy. The heat is quicker and stronger when we live regularly. Excess causes crudities, and we seldom see good trencher Men and Women get Boys, their Seed has almost no heat or Spirits, and being indigested and imperfected 'tis only fit for the Formation of a Girl.

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Rule, If cating and drinking ex though our natural heat when used to excels, the immoderate action of Love in ser repeated Embraces we are only a fur this in young People who Carefs to have desperately the first days of Matring has ny, that they do not engender at all, to for if they do, tis only Girls. Let re flir riages, and there will certainly be more and first born Girls found than Boys. Im- in patient Gardiners never gather the 30. Seeds in feafon, and when they have onl a mind to fow them, their Expediation See is either frustrated, or the plants that be firing from them are feeble and lan-of guilhing. We are 100 hally for the for most part, when we Carefs, and if ofter we knew how to moderate our the felves; our work would be more per- him feet and last longer, If in Careffing a war Woman would be contented with once true doing it, probably a Boy might come be a from it; whereas if peradventure the Woman conceives from the fecond or bay third time, there will affuredly be a Girl. Rules

Girl. Or if some quick and penetrat? exing Spirits remain in the Matters that d to ought to serve force Boy, 'twill be a

ove fmall one, and may be disfigured by af reason of the small quantity of Matter y & furnished by the Father.

rms We fee daily young Women, that have had but Girls with one Man. mo have nothing but Boys when married all, to another. The heat of our youth re-flings us into the delights of Love, our lar Seed is no fooner made but 'tis voided, are and the amorous transports last often Im- in the two Sexes to the Age of 25 or the 30. But if a Man Careffed his Wife, ave only three or four times a Month, the on Seed of the one and the other would hat be more concocted, thicker and fuller an- of Spirits, it would be better disposed he for the forming of a Boy, than when of oftner voided, And this is certainly he reason that very old Men some er times beget Males; for as they almost ga want natural heat, and their Seed is nce rude and feeble, so they would not me be able to determine the Womans Seed he a have Successors, if they did not of the two or three Months to give time a Nature to concoct and perfect it.

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Conjugal LOVB Reveald.

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Rule, Experience has farther made me observe that if Women who have moderate Terms onceive after their Nowing they conceive for the mel part Boys: But if the Terms are en cellive, and that they ingender before they appear or as foon as they end, tha they bring always Ghis. If we exa Sec mine the cause of these different pro ductions which we have often observed im we will find that they will clearly e vince the Opinion I have advanced; 16 for Women, that have their Terms in tha plenty, being of a moister confil we thtion than others, cannot of them one felves produce Seed proper for a Boy, tim because the Complection of their Body the and Humours is opposite to the pass generation of a Male. Bendes, in as in montened and refreshed all over, and I though this part at fuch a reime, re dim ferves a Seed full of heat and fwollen and with Spirits, yet it's intemperies, and see vigo ministration fame heat; and distipate part of the Spirits. Whereas a Women by as much fire and heat as is necessary thos 10

Confugat LOVE Reveald. 199

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to bring forth a Boy. The seed the engenders is hot, dry and well concociet. the Womb having once sid it felt of all its impurities, and been warmed by the Passage of the Blood of the moderate Ferms, is better disposed than before : That when the Man's Seed arrives, itis diffolved and rarified with more speed, and disposed to give impression of fertility to a Male.

too fat, how is it probable they can 6. Rule, Laftly, I have observed that the Southern Countries are not fo well Peopled with Men asthe Northern ones: That in the first there are 6 times as many Women as Men, and in 7 3 dy the latter, the Men equal or even for pass the number of Women. It's easte is it appears to me to give a reason for reason hower and fuller of bis this.

The heat of the Southern Countries diminishes infensibly the natural heart en and diffipares the Spirits continually in nd seeping the Pores of their Body opens di infomuch that one has neither to much ite vigouril on for good a Stomach as in of emperate and cold Countries The de lumours are not to well digested in ry hole as in there, and the Seed in the dilli mate. former

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former is more proper for engendring with of Girls than Boys. I may fay farther time that the Men being perpetually pene Bod trated by a foreign heat, and accusto that med to enjoy Women to excess, their Ati Seed is crude and indigested, and con her fequently always disposed for Girls. I me shall add to these reasons that Women of living in continual Careffes, and their puls beauty confishing in not to walk, to be ros too fat, how is it probable they can the have a Seed ftrong and well digested in ay this condition, and the intelligence low form a Boy of fuch unconcocted Mate A ter: To the contrary in temperate or he moderately cold Countries, one has erv more natural heat, the cold ftopping ify the Pores of the Cornus, hinders difficien pation, and the Seed being for this at reason hotter and fuller of Spirits, rav there are more Boys than Girls engen-ay

dredst laminer of a aldivision romanical ays Moreover, 'tis on this account that and Males are Sooner got, whilest the wind by, blows from the North, In effect the era cold winds that reign in our Climates Re during the hottest Seasons prevent the tin walling of out natural heat, and confine our Spirits that would otherwise diffipate. remail:

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int distipate, and at which a juncture of the spirits multiplying in four hot body, quicken and animate the Said hat must serve for principles of generation to a Boy, confidering the Shepton tests who having observed the answer her boald what they can to have them content of the shepton and their block, nearly what they can to have them content of the shepton to have the shepton to have

nen heall what they can to have them coner pulate while it blows, in hopes to have be reater advantages from the Rams, than can the wife they would; and we may him ay that the same wind has no less no ower upon the Generation of Manua

nce lower upon the Generation of Manual late As for my felf, I have observed that or he wind has such a propriety in pre-

has erving the lives of Creatures, and foring ify their heat, that if, for example, ith on draw Carps and Ecks out of the

this vater, and afterwards put them in its raw with the Belly uppermost, you

en ay prevent the firsts dying in three ays time, and the latter in six which hat must be brought about for one single ind ay, when the South wind blows mo-

the crately.

te.

Really it weakens Creatures by diffithe ting their natural heat, and evaporaton- g their Spirits, to that concoction is illrife rformed, the Blood and Humours di-

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distribute very slowly, and the Secan only have Spirits to animate the Body of a Female.

One may conclude after so many A guments and Reasons, that there is Art to get Boys or Girls, and if a Mand Woman marry when they had done growing, if they observe exactly the Method I have prescribed their way of living, if they Care but seldom, and give time for the natural heat to concost the Seed, and to Soul to perfect it, if they embrace the purpose after the Terms, and statill the North Wind blows at full Moo I am very well satisfied, by the Exprience I have of it, that they we some get a Boy than a Girl.

